The Churchman.

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JOHN HECKER, PROPRIETOR. NEW-YORK, JANUARY 27, 1855. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH	at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH	8½ " 5 "
CHURCH OF THE NATIVITY	9 A. M.
CHURCH OF THE ANNUNCIATION	9 "
[Sunday services,	10½ A. M. and 3 P. M.
CHURCH OF THE HOLY COMMUNION	8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½	
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]	
CHURCH OF THE TRANSFIGURATION	½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES	9 "
CHURCH OF THE HOLY INNOCENTS	9 "
On Saints' days and other Festivals, 2d service	11 "
ST. LUKE'S CHURCH, Brooklyn	8½ "
[On Festivals and Fasts, a *second* service at	5 "
GRACE CHURCH BROOKLYN HEIGHTS	9 A. M.
ST. MARY'S CHURCH, Brooklyn, at	5½ P. M.
and on Fridays and Holy Days at	8½ A. M.
Friday evening, with Lecture, at	7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JANUARY.

28. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
4. Septuagesima Sunday: Third Sunday before Lent.
11. Sexagesima Sunday: Second Sunday before Lent.
18. Quinquagesima Sunday: Next Sunday before Lent.
21. The First day of LENT, commonly called ASH WEDNESDAY. [Proper Psalms instead of the Psalms for the day of the month. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed immediately after the Collect for the day.]
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

THE CHURCH AT HOME.

New York.—The Quarterly Sermon was preached last Sunday afternoon in the Free Church of the Epiphany, by the Rev. Dr. Hawks, from Acts iv. 13. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus." After portraying the scene presented in this arraignment of two of Christ's Apostles, depicting the personal character of Peter and John as these were severally distinguished, and again as contrasted with that of their accusers and judges, and suggesting the influences that had inspired them to speak with unusual boldness, prominent among which was, possibly, the sense of wrong they had sustained, the preacher delineated the mental progress of the listeners from their first indifference, through mere stupidity and ignorance, to their final amazement; and introduced an analogy in the case of present hearers of the Gospel who fail of full conversion. The general position taken was that boldness became a Christian minister, both from the nature of the doctrines he had to propound and the character of those to be addressed; that though the world was inclined to regard the truths declared by him, with less respect than when coming from other men, as though simply uttered in the discharge of a professional obligation, this is so without reason, and constitutes an incitement to yet more earnest faithfulness; and that required boldness need not degenerate into rudeness, however much from the undue sensitiveness of the hearer, or from individual peculiarities in the preacher, the mode of conveying home-truths may sometimes bear that stamp. On the other hand, the timidity induced from fear of men, or from apprehended loss of patronage, was severely deprecated. Finally, spirituality and not mere secular learning was held up as the first requisite in the attainments of the faithful minister, and as equally indispensable for any profit on the part of his hearers; a spirituality obtainable by attendance on the worship of the sanctuary, as the means whereby the Saviour communes with his chosen, and that adopted by these Apostles who so lately in prayer and songs of thanksgiving "had been with Jesus."

Western New York.—On the second Sunday after Epiphany, the Bishop preached in the morning at St. Paul's Church, in the afternoon at Trinity Church, and in the evening at St. John's Church, to large congregations, in the city of Buffalo.

New Hampshire.—An appeal is made for assistance in the support of the Church at Hopkinton, in this diocese, under the ministry of the Rev. Mr. Ludlam, a deacon. The Committee of Domestic Missions has made this a missionary station, with an appropriation of $150 per annum. But this, with what can be raised by the parish (not more, probably, than $200), is not enough to support a pastor. The church, which is a beautiful edifice of granite, has lately been put in perfect repair, so that its preservation will occasion no further expense in a long while to come.

Massachusetts.—The Bishop held an ordination in Trinity Church, Boston, on Monday the 15th inst., when Mr. J. S. Copley Greene was admitted to Deacon's Orders. Morning Prayer was said by the Rev. John P. Hubbard, rector of St. John's Church, Northampton. The sermon was preached by the Rev. Thomas F. Fales, rector of Christ Church, Waltham, from 1 Corinthians, i. 18, "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." The candidate was presented by the Rev. Alexander H. Vinton, D.D., who assisted the Bishop in the administration of the Holy Communion.

Maryland.—(Correspondence of *The Churchman.*) —BALTIMORE, Jan. 22, 1855.—The great feature of the past week in our Church here was the public Missionary meeting, held in Grace Church on Friday evening, and it was filled to its utmost capacity. Addresses were made by the Bishop of the diocese; the Bishop of North Carolina; the Rev. Dr. B. I. Haight, of New York; the Rev. J. H. Morrison, and the three Missionaries of the city,—the Rev. E. B. Tuttle, the Rev. J. P. Fugitt, and the Rev. Meyer Lewin. The reports of the Missionaries were full of interest, as they let the wealthy portion of the congregation see *through their eyes* the great amount of physical and spiritual destitution they have to cope with. It was stated that no city has, at the present time, so large a work in hand as the City Missions of Baltimore. And it is believed that the noble-hearted Churchmen interested in it, will sustain it on a liberal footing. The meeting was very interesting, and the addresses gave general satisfaction. Bishop Atkinson's allusion to his former flock was happy and touching. Dr. Haight was new to many of the persons present, but his eloquence will not soon be forgotten. The Bishop of the diocese, all heart and soul, stirred up the people with a forcible appeal in behalf of the Missionaries, whose work was performed under his immediate knowledge, and he could testify that they would dispense all charities entrusted to them in the most economical and judicious manner.

Mississippi.—On the first Sunday after Epiphany, an ordination was held by the Bishop in Christ Church, Vicksburg, on which occasion, the Rev. F. W. Damas received the office of the Priesthood, and Mr. S. J. Hayward was admitted to the order of Deacons. Morning Prayer was said by the Rev. James A. Fox, the founder of the first churches in Mississippi, and the ever-ready laborer in its latest. He also presented the Rev. Mr. Damas. Mr. Hayward was presented by the the Rev. R. H. Weller.

THE CHURCH ABROAD.

England.—We learn by the last mail, that the Commission appointed by the Archbishop of Canterbury to inquire into the allegations made against Archdeacon Denison, with a view to depriving him of his preferments in the Church, was sitting at Clevedon, near Bristol. The commissioners were the Right Rev. Bishop Carr, D.D., Rector of Bath; the Rev. Charles Langdon, M.A., Vicar of Queen Camel, near Langport; the Rev. Reginald Pole, M.A., Rector of Yeovilton, near Ilchester; the Rev. R. C. Philips, M.A., Rector of Cucklington, near Wincanton; and the Rev. Henry Parr, M.A., of Shipston-on-Stour. Dr. Bayford appeared on behalf of the promoters of the suit, and Dr. Robert Phillimore, M.P., on the part of the Archdeacon. It was the duty of the Commissioners to report to the Archbishop, after due inquiry, whether there is any ground for proceeding further against the Archdeacon, on the ground of the unsoundness of his teaching. If their report be in the affirmative, the case will be formally brought before the Arches Court; but if in the negative, the whole proceedings must drop.

Ordinations had been held as follows: By the Bishop of Oxford, 18 deacons and 16 priests; by the Bishop of Salisbury, 9 deacons and 8 priests.

The Bishop of Lincoln had commenced a course of eight lectures, at St. Mary's Church, Nottingham, addressed particularly to the working classes. The course was to be preached in the same church on each successive Thursday evening until the whole were concluded.

The practice of Evening Communion has been introduced at Sheffield. At St. Philip's Church, after an admirable sermon by the Rev. George Trever, M.A., Canon of York, for the Warden's Fund, the Sacrament was administered with choral celebration to a large number of communicants. This was the first occasion of the Holy Communion being celebrated in this church after evening service, and in consequence of the great increase in the number of communicants, it is intended frequently to administer it at the same time.

The *Guardian* publishes the following important opinion upon the legality of Diocesan Synods:

> We are of opinion that the Act of Submission (25 Hen. VIII. c. 19) does not extend to prohibit or render illegal the holding of Diocesan Synods within the diocese of Adelaide.
>
> (Signed) RICHARD BETHELL, FITZROY KELLY, JOSEPH NAPIER, A. J. STEPHENS.
>
> Lincon's inn, Dec. 1, 1854.

The Bishop of St. David's has set a noble and fearless example. Some three years since the Bishop expressed to his clergy his intention of appropriating £3,000 of his surplus income to the improvement of the poorer benefices in his diocese. His lordship has very recently assembled his Clergy, and addressed them in the following terms:

> When you did me the honor of presenting me with my portrait, the Ven. Archdeacon Venables observed to you in his flattering speech on that occasion, that I had "appropriated all my surplus revenue to the improvement of my diocese." This, however, I am bound to confess, is not quite correct, for my surplus revenue now amounts to £14,000, my fixed stipend on my appointment to the see, fourteen years ago, being £4,500, and I have annually been in the receipt of £5,500, £1,000 a-year above the stipulated sum. I now propose to give the whole £14,000, to build parsonage houses, and augment the poorer livings. It was stated in the newspapers, ten years ago, that the rich Church in England derived annually between £14,000 and £15,000 from the poor Church in Wales (and this parish, Abergwilly, does actually pay £600 a-year to the Chapter of Windsor), whereas the poor Welsh Church did not derive one shilling in return from the rich English Church. Now, as I am bound in honor and honesty, either to transmit this £14,000, the surplus amount of my revenue, to the Ecclesiastical Commissioners, or appropriate it to the improvement of my diocese, I think I am doing but an act of justice in devoting it to the above purposes, and withhold it from the Ecclesiastical Commissioners; for if it is once placed in their hands, the poor Church in this diocese, and the poorest in this kingdom, will probably derive little or no benefit from it. I propose, first, to build parsonage houses where they are wanted, and to augment the poorer benefices under £100 a-year, to at least, if the funds will admit, that amount and upward; and I invite my clergy to transmit to me a written statement of the nett and gross value of their respective livings under £150, and to aid me with their counsel and co-operation with that view. You are aware likewise, that I am treasurer of Brecon College. I hope to have it in my power, at a future day, to add something very considerable to the above amount for the same pious purposes.

The London *Gazette* announces the appointment of the Hon. and Rev. J. T. Pelham, B.A., to the Rectory of St. Marylebone, and the Rev. W. Stone, M.A., to the Canonry of Canterbury, void by the death of the Rev. J. H. Spry, D.D.

The Liverpool papers relate that on a recent Sunday the Rev. Henry Brooks christened 104 children in St. Peter's Church, in that town.

The successor of Dr. Routh as President of Magdalene College, Oxford, is the Rev. F. Bulley, B.D. He was elected on the 5th inst.

Scotland.—The sixteenth anniversary of the Scottish Episcopal Church Society has been held in Edinburgh, the Bishop of Edinburgh in the chair, who having opened the business by reading the Collects prescribed for the occasion, addressed the meeting in an appropriate speech, in which he congratulated the Society on its prosperous state. The report stated that the fund available for distribution for this year was £3,566, being about £377 above that of last year. The excess of expenditure over income had last year amounted to £500. This year the excess of grants over income amounted to £265, and the Committee hoped to supply the deficiency by a return from congregations which had not yet made a collection for educational objects under the Pastoral Letter of 1853.

The anniversary of the dedication of the Cathedral had been celebrated at Perth. The services were of the usual festive character, and, as on former occasions, were continued through the following seven days. Several Clergy from other quarters were present to assist in the celebration of the festival. The Bishop held a confirmation, and also his first ordination in the Cathedral, on St. Thomas's Day.

Canada.—At the recommendation of the Lord Bishop of Quebec, collections were made in all the chapels and congregations of the Church of England in Quebec, on Sunday the 29th, to be appropriated as thank-offerings for the cessation of cholera, and for the victories obtained in the East. In the Cathedral the collection would be appropriated partially for the benefit of the Canada Military Asylum for the widows and orphans of soldiers.

The French Religious Tract Society's receipts the past year were 67,658 francs, or $12,765.

THE WORLD AT HOME.

SUNDAY SOBRIETY.—According to our daily journals, last Sunday surpassed the two preceding in temperance, quietude, and good order. It was remarked by the police that nearly, if not all, the hotel bars were closed, and the few low dens which were said to be in full blast the previous Sunday, were said to be greatly reduced in number. There were some cases of drunkenness among the lower class of foreigners, occasioned by securing a supply of bad whiskey and lager bier at their homes on Saturday evening.

EMIGRATION OF A TROUBLESOME ENTHUSIAST.—The religious fanatic impiously calling himself the angel Gabriel, sailed, it is stated, in the steamship *Glasgow* for Europe on Saturday last. A crowd escorted him to the vessel, where he was put on board by a policeman. They threw him oranges and apples as a parting salute, and he returned the compliment with a triumphant blast on his horn.

MORTALITY IN NEW YORK.—467 persons died in this city last week, being 54 more than during the week previous. Of this number 84 were men, 87 women, 166 boys, and 130 girls.

STORMS.—A violent storm of wind and rain visited this city and neighborhood last Sunday night, and did severe damage both to the buildings in town and the crafts on the rivers and on the coast. Eastward it has been still more stormy. In Maine, it rained and snowed alternately, the wind blew continually, and under foot the condition of things was terrible. The tide rose to an unusual height, but no disaster was known to have occurred to the shipping.

CHURCH ASSAULT CASE AT BOSTON.—This case has been discharged by the magistrates of Boston. There was involved, it will be remembered, a dispute as to the right of Mr. Goddard to act as treasurer for the pew rents, which was resisted by the rector, the Rev. Mr. Smithett; they therefore decided that, in the conflict of testimony touching the facts of the assault, the defendants being entitled to the benefit of any reasonable doubt, they must be discharged. As to the rightfulness of Mr. Collamore's claim to be the legal clerk of the corporation, no denial appeared to be made by the defendants. The same difficulty, however, existed as to finding out judicially, in the conflict of testimony, whether Mr. Smithett was guilty, and on the second complaint he was likewise discharged. The counsel for Mr. Smithett contended that the defendant was entitled by virtue of his institution as Rector of the parish to the possession and control of the church land and buildings, or being thereby invested with a freehold estate, by a ceremony, which he claimed to be equivalant to a livery of seizin. The Court held that the rights of the parties were proved wholly by the deed of the church and the laws of Massachusetts, which recognized no such rights in the Rector; and that while he was entitled to such peaceful possession as might be needful for the performance of the duties appropriate to the pastoral office, so also were the wardens, clerk, treasurer, and the trustees, and parish officers generally, entitled to the like possession, for the purposes incident to their appropriate duties and offices.

PRESENTS FROM JAPAN.—The *Washington Star* mentions that sundry packages of the presents sent to the President by the Emperor of Japan in return for those forwarded from hence by the hands of Commodore Perry, have reached Washington, with them being sundry packages of presents for officers of the expedition, which, under the law, must be deposited, at least temporarily, in the State Department; that is, until Congress may give them leave to accept them. The contents of the packages are said to be silks, swords, writing-tables, delicate and fragile ornaments, vases, bowls of glass and other materials, umbrellas, mats, bells, jars, cabinets, flower box, lances, Japan matting, stone from Japan, stone from LooChoo, agricultural implements, Japan shine (marked from Sinda) hermetically sealed, samples of sugar cane, seven dogs, two birds, seed wheat from the Cape of Good Hope, &c. We hear that the dogs are of a breed which none but the aristocracy of the Empire keep, as they are very costly. In the time of Charles II. a similar imperial present of dogs was sent to Rome by the Emperor of Japan, from which the celebrated breed of King Charles Spaniels sprang. Those sent to the President by Commodore Perry are much like the King Charles breed of the present day, though considerably larger.

PROHIBITORY LIQUOR LAWS.—The bill for this purpose is likely to pass the New Jersey Legislature. Its features are similar to others on the same subject. The law, if passed, will go into effect in December next. The bill provides for the submission of the law to the people, not as to whether it shall take effect, but merely to obtain an expression of opinion on its merits.

LIONS IN CALIFORNIA.—The Mariposa (Cal.) *Chronicle* tells of a lion killed on the Chawchilla, by Mr. Ashworth, which measured eight feet in length, and weighed two hundred and fifty pounds. The day previous he had killed and carried off a hog weighing two hundred and fifty pounds.

COMMODORE PERRY'S CLAIMS.—Commodore Perry has been in Washington during the past week. He has been absent two years, within which period he has rendered service to the country which will identify his name with its history. He has been received with the most gratifying attentions. He will present to Congress a claim for diplomatic services in the negotiation of the treaty with Japan, and for expenditures incurred in the objects of the mission, about equal to the amount which would have been paid to a full Minister for the time during which he has been employed.

GUANO DISPUTES.—Two American vessels, while loading with guano at the island of Aves, have been driven away by the Venezuelean authorities. The United States sloop-of-war *Falmouth*, at St. Thomas, has sailed to the island to look into the difficulty. The Danish government, we believe, dispute the sovereigtny of that island with the Venezueleans.

DEATH FROM PEPPERMINT.—The Killingly (Connecticut) *Telegraph* alludes to the death of a person in the neighborhood of that town, by drinking excessively of essence of peppermint. He had been a moderate drinker of spirituous liquor, but his supplies being cut off by the Maine Law, he resorted to peppermint, and it killed him.

THE WORLD ABROAD.

Great Britain.—Queen Victoria is said to feel keenly the trials and losses of the army in the Crimea. Her Majesty has written an autograph letter sympathizing with her wounded soldiers.

Perhaps, since the commencement of the campaign, says the *Morning Post*, no document has found its way to the public so gratifying in its nature as that which we here subjoin. The earnest expression of Her Majesty's anxiety for the brave men who have been wounded in the service of the country, will have the best effect in the army: it will console the unfortunate who have already suffered, and animate to increased exertion their comrades who have hitherto escaped the accidents of war.

The letter was addressed by Her Most Gracious Majesty to Mr. Sydney Herbert, and through him to Mrs. Herbert, by whom it was transmitted to Miss Nightingale:

> WINDSOR CASTLE, Dec. 6, 1854.
>
> Would you tell Mrs. Herbert that I begged she would *let me see frequently* the accounts she receives from Miss Nightingale or Mrs. Bracebridge, as *I hear* no *details of the wounded*, though I see so many from officers, &c., about the battle-field, and naturally the former must interest *me* more than any one.
>
> Let Mrs. Herbert also know that I wish Miss Nightingale and the ladies would tell these poor noble wounded and sick men that NO ONE *takes* a warmer interest, or feels *more* for their sufferings, or admires their courage and heroism MORE than their Queen. Day and night she thinks of her beloved troops. So does the Prince.
>
> Beg Mrs. Herbert to communicate these my words to those ladies, as I know that *our* sympathy is much valued by these noble fellows. (Signed) VICTORIA.

The Aberdeen Ministry appeared to be sinking in popular esteem. The *Times* is vigorously writing it down, indicating that the Marquis of Dalhousie, the present Governor of India, is the only man capable of conducting the war.

It is stated that the *Times* has created considerable excitement by advocating, in the boldest terms, the immediate removal of Lord Raglan from his command in the East, on the ground of incompetency.

The commerce of England is suffering depression. It seems that the returns of the Board of Trade for the month ending December 5, show a decrease in exports amounting to nearly two millions sterling.

An extensive firm of iron merchants, that of Messrs. Morewood & Rogers, of London, have failed for upward of one hundred and eighty thousand pounds sterling.

The London daily press of all shades of opinion unite in refuting the slanders of the *Times* upon the gallant chief now fighting his country's battles in the Crimea.

The London *Morning Herald* predicts a dissolution or re-construction of the Ministry. It says—"That which we have long anticipated is likely soon to take place. In well-informed circles the impression is general, that a ministerial crisis is at hand, if it has not actually arrived. Lord John Russell, it appears, and the party who act with him in the Cabinet, are determined not to incur the responsibility of acting further with the men to whom the management of the War Department has been confided."

The papers relate that one of the Russian prisoners at Lewes having died of bronchitis, his body was interred in the burial-ground at St. John's Church, Lewes. The corpse was followed to the grave by Lieutenant Mann and several prisoners, under a guard of pensioners. The parish priest having performed the burial service of the Church of England, after he had concluded one of the prisoners also read a service, at the termination of which the whole of them sang, and each, with cap in hand, made a salute to the grave, and then departed under guard in the same manner.

It appears that Sir Francis Head has written to the Duke of Newcastle suggesting that, instead of sending navvies and materials for a cast-iron railway from Balaklava to the camp before Sebastopol, it would be much cheaper and more expeditious to construct a road of four or five rows of sleepers covered with planks, such as are cut in the wilderness of Canada.

The Eton butcher who purchased Prince Albert's prize Hereford ox, sent the baron cut from it to Louis Napoleon. In return he has been thanked, and presented with a gold medal bearing the likeness of the Emperor.

The week previous to our last dates 1,508 deaths were registered in London, which is 228 above the average; the increase arises from coroners' returns for the quarter. There were 33 cases of small-pox, and 82 of scarlatina. The births last week were 1,639. The general mortality of the year has been high, owing to the cholera; it has reached an average of 29 in a thousand, while the usual average is 25 in the thousand.

France.—It appears that subscriptions to the new loan were opened on the 2d of January, and good business done. Considerable sums came from England. The French Baltic fleet is ordered to re-assemble at Brest and Cherbourg. Business was very active during Christmas week in Paris. Accounts from the industrial districts were most satisfactory. There were immense demands for space in the Crystal Palace, and a new gallery was ordered to the buildings. The Emperor Napoleon and Empress notify that they will not accept any presents from the French Exhibition.

Austria.—It was understood at Vienna that the treaty is actually signed between France and Austria, and it is stated that France guarantees to Austria the possession of the Italian provinces. It is said that Austria had called upon Prussia to place her army on a war footing, but the Prussian semi-official journals say that Prussia will not assent to this.

Spain.—The Spanish government is said to look very coldly on the English proposals to enlist soldiers for the war. The Duke of Sevillano succeeds Colarado as Minister of Finance.

The War.—There have still been no more attempts upon Sebastopol; though reconnoisances, sorties, and skirmishes continued to take place, at intervals, between the besiegers and the besieged. One night (16th of December) a sortie by the Russians led to some severe fighting with the French, who, however, repulsed the enemy with decided success. It was evident the Allies would have something to do to maintain their positions. The Paris *Moniteur* publishes a despatch from Gen. Canrobert, dated the 22d of December, stating that the Russians, after having made a sortie on the third parallel of the British, who vigorously repulsed them, made a demonstration upon the centre and left of the French works. Received by a heavy fire, the Russians withdrew, pursued by the French at the point of the bayonet. Their loss was considerable. It added, that notwithstanding the bad weather the siege-works continued, the French and the British co-operating kindly. Scarcely a night passed without some point of the French lines being attacked by sorties, which generally cost the assailants dear. A later despatch from General Canrobert says: "We shall soon be able to take the offensive. We make good our losses more promptly and more solidly than the enemy can. We are full of confidence." The Czar's sons, Michael and Nicholas, were to return to the Crimea on the 7th. Admiral Hamelin telegraphs that 8,000 French had arrived in the camp between the 13th and 20th, beside others at Constantinople. The Russian accounts allege that despatches from Prince Menschikoff state, that, between the 20th and 26th of December nothing remarkable had occurred, with the exception of two sorties on the 21st, in one of which 11 officers and 33 soldiers were taken prisoners, and a considerable number killed. By the last advices from Constantinople, we learn, that the siege works have advanced so far that direct communication is even prevented between the garrison of Sebastopol and the Russian forces near Balaklava, to whom provisions could only be sent by roundabout paths along the coast. It appears that Lord Cardigan has left for England. And it was reported that General Sir de Lacy Evans has resigned in disgust. Perhaps the most important intelligence respecting the war, is that of the conference at Vienna. The account is, that "on the 28th of December, P. M., the Austrian, French, and English plenipotentiaries met in the apartments of the latter, and drew up and signed a kind of protocol, or rather a minute of the exact and precise interpretation which their governments unanimously attach to the four points. The Austrian Minister then carried this document up stairs, to an apartment where Prince Gortschakoff was waiting, in company with Count Arnim and Baron Manteuffel, as the representatives of Prussia. In their presence the Austrian plenipotentiary communicated to Gortschakoff these propositions of the allied powers, and asked him to state whether he was prepared to accept them without modification or reserve. Gortschakoff replied that his instructions did not go so far; his orders were only to negotiate respecting the four points, but he would send off a courier, and hoped to receive further instructions within three days. Our informant says, that the terms proposed to Gortschakoff were neither hard nor humiliating. There was no mention of the razing of Sebastopol, nor of a reduction of the Russian fleet in the Black Sea. Gortschakoff requested fourteen days to obtain instructions from St. Petersburg, which were granted. Consequently it will be a fortnight ere anything be decided. Hostilities will continue in the meantime. It is said that the Russian interpretation differs but little from that of the Allies, thereby affording a chance, though a slight one, for peace."

ECLIPSES IN THE YEAR 1855.—There will be this year four eclipses, two of the sun and two of the moon:—

The first—A total eclipse of the moon, May 1, at 10 o'clock 58 minutes, in the evening; visible.

The second—A partial eclipse of the sun, May 19, at 9 o'clock 9 minutes, in the evening; invisible here. Only visible toward the North Pole, Greenland, and the North part of North America, latitude 60 and 61.

The third—A total eclipse of the moon, October 25, at 2 o'clock 35 minutes in the morning; invisible.

The fourth—A partial eclipse of the sun, November 9, at 3 o'clock 39 minutes, in the afternoon; invisible here, and only visible at the South pole.

THE GIVING WAY OF PURITANICAL PREJUDICES AGAINST THE FESTIVALS OF THE CHURCH.—The following from the *German Reformed Messenger* of this week, corroborates what we ourselves have lately said upon this subject:

> Some religious people are strongly prejudiced—and *prejudice* it generally is, and that only—against setting apart a day in commemoration of Christ's nativity. They say it is not divinely appointed; or, it is liable to be abused; or, we do not know the exact *day* of Christ's birth! But no one claims for it a special appointment, any more than a special enactment to build large church buildings with spires and organs. As to the abuse, we might say also, that the Bible, the Sabbath day, and many other things are liable to be abused, and in fact *are* greatly abused by thousands. And in regard to our ignorance as to the exact *day*, we might say the same thing of the observance of the Lord's-day. We hold, that if Christian love prompts us to set apart a day, voluntarily, in common with nine-tenths of Christendom, to commemorate that event, over which angels in heaven and on earth rejoiced, we are not out of the way of duty, we are not superstitious, as some would have it, if we observe it. Surely the celebrating of a Fourth of July is not to be compared in point of significance and sacredness with such a commemoration.
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> A correspondent in the *Independent*, writing from Boston, has the following remarks on this point. We quote the paragraph mainly on account of the change of sentiment which it indicates in the land of Puritanism, where all such and such like sentiments were abjured by the "fathers" a generation ago:
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> "Welcome all such genial, loving customs; they do no harm, and they make life more beautiful; let them spread!
>
> "Our fathers, it is true, abjured Christmas, because they found it in bad company. Those legendary and poetic graces which belonged to it were like lilies and violets growing on a battlefield; the battle had to be fought, though it trod them in the mire. But in our days the battle is over, and we can afford to let the lilies grow. Some say, Why keep Christmas, when it has been proved not to be after all the day of the nativity? What of that? Is it not worth our while to celebrate that nativity, though we do not know its exact date? Shall we all with guns, crackers, and *feu de joie*, celebrate the Fourth of July, because then our nation begun its life, and shall we refuse the time-honored garland, the pleasant family rejoicing, the exchange of gifts of affection, by which Christendom in all Christian lands but ours, commemorates the coming-in of earth's higher life. Had no day been set apart for this end, methinks a pious and loving heart would consecrate one, impelled by its own instincts. The mother would say to her children, We will choose one day of the year to be kept in especial remembrance of the time when our Lord Jesus first came to our world. In morning prayers of such a day, she would read the wonderful story that commences, 'And there were shepherds abiding in the fields with their flocks;' and around this simple legend, from year to year, should twine the thread of the family history—its births, its deaths, its marriages and funerals; and its yearly return should ever bring a warmer life to what the first Christmas introduced, peace on earth, good-will to man."

ODESSA.—This place—one of the most important of the Russian posts in the Black Sea—is likely to be the object of a siege, which may not be so protracted as Sebastopol, but which will no doubt be a severe one. The following account of the town is from Col. Stuart's book of travels in the East, lately published:

> Odessa was founded in 1792, by Admiral Ribas, on the site of the Turkish village of Hajee Bey. The emplacement of the Greek colony of Odessus, from which the classical name of the modern city is derived, was at some distance. Odessa would probably have shared the untimely fate of many of Catherine's creations, had not the Duc de Richelieu been appointed governor in 1803. At that time the town consisted of about four hundred houses, containing from 7,000 to 8,000 inhabitants, while the revenue derived from the port, and duty on brandy, amounted only to 58,000 roubles. In 1814, when the Duke resigned the government, the number of houses had increased to 2,600, many of which were handsome buildings, while the revenue was estimated at 470,000, and the commerce of the Black Sea at 45,000,000 of roubles. Richelieu invited exiles of all countries to inhabit Odessa, so that it contains a motley population of Germans, Jews, Italians, and Greeks, with many rich Russians and Poles, who like to be as far as possible from their master. The number of inhabitants is now estimated at 50,000. Odessa was made a free port for five years in 1808; in 1814 and 1816 the privilege was twice extended for two years, and finally, in 1817, for thirty years, but with many restrictions, caused by the jealousy of other commercial Russian cities. Goods entering the port now pay one-fifth of the duty imposed on each article in other parts of Russia. This excise, amounting to 2,800,000 roubles, belongs to the town. England sends the greatest number of ships to Odessa, and takes away the most valuable cargoes. The Austrians and Sardinians come next to us; the trade of the latter is increasing, that of the former declining, but likely to revive. Corn is the principal article of export. Tallow, wood, hemp, and linseed-oil are also exported. The climate is not very healthy; wood and water are scarce, the dust is ankle-deep in the unpaved streets, and the gardens are occasionally invaded by swarms of locusts. The bare side walls of isolated buildings, and unfilled holes for scaffolding in many of the houses, give a forlorn and shabby aspect to some parts of the town. The principal streets swarm with Jews, who, instead of creeping, as elsewhere, humbly and diligently in their several pursuits, carry canes, and lounge with a certain air. They wear long beards, broad-brimmed hats, and great-coats of a peculiar form, which reach to the ankle, and are fastened by a band round the waist. The Caraite Jews, of whom there are several colonies in the Crimea, assert that their forefathers emigrated from Judea before the Christian era.

LIBERNIAN COLONIZATION.—The *African Repository*, for January, states that the number of emigrants sent out to Liberia during the year 1854 was less than in the year preceding, when, it will be remembered, the total was seven hundred and eighty-two. The number for 1854 is not given by the *Repository*, but the reasons for falling off are. From these it appears that the Colonization Society has been obliged to curtail its emigrant shipments, owing to the limited means at its command, the receipts during the last year having been considerably less than the former. At the same time, the Society has been obliged to make more extensive preparations in various parts of Liberia for the comfortable accommodation of emigrants, while improvements to a much greater extent are really necessary, and must be made this season. From this latter cause it appears manifest that unless the contributions in aid of the funds should very largely increase, the Society must still further curtail its emigrant operation.

THE MISSISSIPPI SPANNED.—The Mineapolis suspension bridge across the Mississippi river, above the falls of St. Anthony, has at length been completed, and the waters of the mighty river are spanned for the first time by a structure of iron and wood. The last floor-beam of the bridge was laid upon the 5th ult., and the occasion was one of pride and rejoicing to the inhabitants on the different banks of the stream. The dimensions of the bridge are as follows: The length of span is 620 feet; vertical deflection of cables 47 feet, which are four in number, and each composed of 500 strands of No. 10 charcoal-iron wire. The width of the platform, inside of parapets, is 17 feet; distance between suspending rods, 3 feet 9 inches.—*Scientific American.*

Imperfect in original

COMMUNICATIONS.

For The Churchman.

MORAL ELEMENTS OF THE REFORMATION.

EXPEDIENCY MADE PRINCIPLE.

Enough has been said in a last number to show that in the history of the Church, measures, usages, rites, ceremonies, and forms of procedure, at first innocently adopted as expedients to enlarge the sway of the Church polity—at length were deemed essential to its existence, and thus were not only confounded with essentials, but, finally, from mere appendages, became the principal objects of regard. Good men in these things too often overlooked the sensuous nature of men. They reasoned or trusted that the inherent spirituality of the Gospel would overcome the carnal tendency, and they did not, to say the least, take sufficient precautions to guard against it. Perhaps also it was not in their power to do so. It is always dangerous to mingle earthly measures, not to say motives, with matter that belongs to the skies. The former is sure to press down the latter, and make it gross and lumpish like itself. We do not indeed expect a purely spiritual state here on earth, and we are ready to concede all that is due to our mixed existence in this probation. But as the carnal, the sensuous tendency is so strongly deprecated in the Gospel system, it behooves us to look well to it in every new step we take for the spread of its light, truth, and salvation, to watch the spurious elements that intermingle and mark the limits where the transition begins. We fear there is danger even in the indulgence of our taste in the expedient for the Church, especially as the rule not to dispute about taste is less prevalent in the Church than out of it. A man may smile away a dispute *out* of the Church, with "*de gustu non disputandum,*" in his mouth, while *in* the Church he feels the ground too sacred to be yielded so easily. Here is the ground of great and holy principle, principle which affects not merely his eye or his ear, in sight, and in sound, but which forms a link with the great invisible, for weal or for woe, in the great future. Now as expediency is ever in danger of running into principle, it is of course all important to have a test for discrimination. And this it was that was so earnestly felt and sought at the Reformation. True, the test was apparently at hand. All men West of the Adriatic at least seemed to know where it was, what it was, and who it was; and as, for sixteen hundred years before, Rome was the great centre of the civilized and subjugated world, so now she was again the great centre of the West, the moral fulcrum upon which was moved the destiny of Church and of State. It was to her the earnest enquirer was directed in his search for Truth; and if Rome had been disposed to treat her children as a mother would, she would have asserted her claim and her title by giving them the bread of life, and opening that crystal fountain whence living waters always flow. She had this bread in her closets; she too had a Moses' rod to strike the rock in the wilderness, and let the people drink and live; but it is not too harsh to say she gave them "a stone for bread," and instead of the prophet's cheering cry, "Ho every one that thirsteth come to the waters, come buy without money and without price,"—alas it was more like the cup of bitterness and "The water of affliction."

Rome in her pride and glory then had the test. She had only to apply that key which she boasts to have, and open wide the door of heaven, to let the thronging multitudes enter;—she had only to open those Scriptures that belong to the world, and let the world know what there expresses the mind of God;—she had only to allow free ingress and egress to the spacious highway of truth, to allow unfettered course to that Word once uttered by Prophets, Apostles, and the Son of God himself—and then she would have done herself what others were forced, by the great law of absolute necessity, to do for her. We say deliberately and intentionally *for her*. It was her work to do, it was her business, her calling. All eyes were turned to Rome when the crisis came. All looked for help and relief from that quarter, as if the Deity himself were located in the "eternal city." But no relief. The children asked for bread, and they gave them a *stone*,—they asked for "a fish, and they produced a serpent." St. Peter's Apostolic name once given for other purposes than this vile abuse —all know it signifies *stone*—this Apostolic name[*] was the ordinary subsitute for everything divine, until by use and abuse it became Peter indeed, not the Apostle, nor the Apostles' word,—but a mere petrefact, a monstrous stone in the moral world. This was the *stone* given to the children for bread. This was the *lapis lydius* which was sent from Rome to test all truth, and satisfy all hunger and thirst for righteousness. It was St. Peter's name, St. Peter's authority, St. Peter's keys, and, it would seem, if such a relic is in the Vatican, even St. Peter's sword was held up in the face of anxious believers seeking for the way to find peace for the soul,—scarcely anything but St. Peter's throne and pannier to satisfy a world perishing for lack of knowledge. Indeed such has been the abuse of honoured names in the vocabulary and the titular monopoly of the Romish see, that there is danger of an apposite depreciation in the tendency of all reaction to overdo on one side what has been overdone on the other.

What Christian mind does not love and honor St. Peter as one of Christ's eminent apostles? Who does not honor the Virgin that was "blessed" in being the one to bring forth the "Word made flesh?" And yet when that firm and faithful Apostle, whose defects are placed so plainly before us, as if in anticipation of the very abuse of his name, his signet and seal—we say, when this great Apostle is magnified by all the laudations which Eastern and Western hyperbole can furnish, and like a *deus ex machina*, must be ever at hand, a substitute for Deity himself—or when she, the honored Mother of Christ, is raised higher and higher in the scale of existence until there is not a title in words to raise her higher; for she has long since been crowned "Queen of Heaven"[†] by the vain and fulsome flatteries of earth. We say, when such fanatical extravagance is evinced, it suggests a strong temptation for an open mind to revolt at the absurdity, and then even to lower once revered and honored names and things. This is its natural tendency, and while in some who receive it as a fair example of true Christianity, it runs wild into Infidelity, while in others an undisguised indignation raises its voice in unmeasured vehemence at its presumption—others again mourn over its mischiefs, while the trifling may laugh at its folly. Fulsome magniloquent laudation is neutralized by transcending the truth, and giver and receiver are lowered, not elevated by fictitious homage. It is the latter, however, who are innocently made the bearers of the base coin; for in the false estimate of their abundance, men draw largely on their credit, with mere credulity, for their insurance. Even on earth good men are only dishonored by such arts, and as to canonized saints it is probable that they, under this title, will ever be happy enough to be rejoicing with penitent, pardoned, and redeemed sinners. God alone is beyond all praise. Our honor, the tribute we would give, is at best a poor attempt to reach His glory. But to transfer His glory to another is not only injury inflicted on the one, whether among the living or the dead, it is nothing less than sacrilege. No expediency can justify such a course. "My glory I will not give to anotner," saith the Lord. Our business on earth is to promote this glory and therein to place our own, because as children share in a father's happiness, so we are to share in our Father's glory in heaven. But we leave the theme for the present. Only this we add, expediency has reached a climax in our day in the recent ecclesiastical phenomenon at Rome. The innocent laudations of the Virgin, once deemed expedient to honor the blessed son, have at length ripened into a glorification that seems to eclipse the glory of the Lord. No comment is necessary to one who feels a sacred jealousy for His glory—and he can only sigh at a delusion so palpably gross. He can only lament that expediency has so successfully triumphed and usurped the throne of truth, that the latter has been set aside for a new reign of delusion, and that men have loved darkness rather than the light. We are sorry for our humbled race, sorry for a degraded Church. What this portends in God's Providence, we have no prophetic calling to declare, but no one can help seeing it is a crisis, and not the least remarkable of the last eventful year. We can only pray that God may rule and overrule, that even sinning ignorance may redound to His praise. And this, too, we will add, that we Protestants of all classes, seem called by the times to add our thanks to our prayers, that it has pleased God to liberate us from the bondage of a system that claims the right and power of adding dogmas to the faith at pleasure. Happy for us that God raised up men to break the chains three centuries ago. If, to reason from analogy, the power of the papacy had continued unbroken as it was before, we may well ask now, what would have been the tenor of its strange developments unchecked by a rival power, if now in the broad light of the nineteenth century, a Roman council can venture to vote the Virgin Mary was a superhuman being? Romanists, perhaps, may thank the Reformers that they have not a regular Pantheon at Rome. C. F. C.

For The Churchman.

REACHING THE MASSES.

The failure of the Episcopal Church to take hold of the minds and hearts of the multitude of the people is, as it should be, a matter of serious concern to all her faithful children. Such a failure indicates something out of joint—some defect either in constitution or administration, which it should be the aim of all to discover, and, if possible, to minister, each in his proper sphere to its correction. It is such a desire evidently which has originated the famous Memorial, which may do great good, if in no other way, by drawing forth varied expressions of opinion, and suggestions which may lead to practical results.

It seems to be in the minds of many that some legislation is requisite to regulate the practical efficiency of the Church. Permit me to say in the outset, that I do not believe this, and except in a single case, I very much question whether any practical benefit would result from such legislation as is proposed. That case would be a relaxation of what some consider the stringency of Canon XLV of 1832, so as to admit of freer Episcopal discretion in the adaptation of services to occasions.

The great fault in the administration of the Protestant Episcopal Church in this land has doubtless been, the following too closely the customs of the Church in England, and that not in her best days. It has been forgotten that the worship of the Church is a very different thing from that ministry by which she is to convert the wicked from the ways of ungodliness, and enlighten the ignorant in the first principles of the doctrine of Christ. The worship of the Church is the sacrifice of Prayer and of Eucharist, offered by the faithful, who believe in God and delight in His holy ways. It presupposes, faith, love, devotion, obedience. Without these it cannot be offered. Only the regenerate man, the man that is partaker of the new life in Christ, can offer Spiritual and truly Christian worship. The natural man cannot do it, for he cannot receive the things of the Spirit of God.

Now, assemblies for worship should always be arranged and conducted with reference to such persons, and such only. If others come in, they may come. They cannot of course be excluded, but they have no right to expect that any consideration shall be had for them in the appointments of the service. Whether unbaptized or baptized unbelievers, it is the same: The worship of the Church is for spiritual persons, and no regard for others should be allowed to influence its ministration.

But the taste—so to speak—for worship is not natural; it is acquired, being the gift of God. It is not worship, specially not the lofty dignified worship of a ritual such as the Church should present unto God, that takes hold first of minds without any religious culture. Doubtless the Church service has been the chief means of attracting the majority of those who have left their early religious connections for her communion, but these were for the most part persons who had some religious culture, and were prepared to advance to a higher stage than they previously stood upon. It is undeniable that the worship of the Church, as it appears in the principal services of the Lord's Day, is that which repels the multitude and prevents the Protestant Episcopal Church from reaching the masses; while, at the same time, the attempt to make these services acceptable to the unspiritual portion of the congregation who attend them, impairs very much of the benefit they would otherwise impart to the truly faithful. There is a palpable incongruity between a service which is the offering of the faithful Church, and a sermon following which is suitable only for a company of impenitent and unbelieving men. And the long experience of this incongruity, constantly recurring, has deprived the service of much of its spiritual character. Those who are much used to week-day services know how much more of the Spirit of Worship there is in them than in those of Sunday; for the reason, I conceive, that they feel that this is a service for the Church, and not for the world. Thus while the prevailing system repels the multitude by the forms of worship, it fails to edify the Body of Christ, by the intermixture of elements that do not belong to it.

In order that the Church may get hold of men, it is needful that she be filled with the life of God. The Church, and not any individual minister, is God's witness to men by which He is made known. But in order to give that witness effectually, she must be filled with the life of God. This can only come to her through the ordinances of worship and sacraments. It is needful, therefore, first of all, that worship be such as shall raise the spirits of men to a higher communion with God, and a fuller knowledge of His ways. "Then shall God's way be known upon earth. His saving health among all nations." It is also needful to regard adaptation to the condition of the multitude in the services designed to get hold of them.

This can only be effected by a *division and arrangement of services* according to the end which each is intended to subserve. Let services for *worship* be observed with reference to worshippers, and no others. Let the instructions, the sermons, the exhortations, everything be suited for a congregation of faithful men who are worshipping God in spirit and in truth. But there must be distinct services, of which the aim shall be to get hold of men who are not found among the faithful—whether unbaptized or baptized unbelievers; services in which the preaching shall be the chief thing—not without a portion of worship, prayers, reading of Scripture, and singing of Psalms—but still emphatically and peculiarly a service for *preaching*, so known and understood. This needs to be distinct and separate from the worship of the Church—not made subordinate to it on the same occasion, nor yet, by being united, superseding it. I do not speak of sermons as to the poor or the uneducated—but sermons addressed to men who need to be brought to the obedience of Faith, and for the purpose of thus affecting them.

I would not have such services take the place of the high and solemn worship of the Church. If only one could be observed, it should doubtless be the latter. I would not look with favor upon any modification of existing Canons which should even seem to relax the obligation to the observance of the full Morning and Evening Prayer in all regular congregations, for "it is not meet to take the children's bread and give it to dogs." It is only when circumstances admit and call for it that such arrangements would be either wise or profitable; but that they might be rendered very efficient, especially when supported by the living testimony of a Church that was filled with the life of God, and praying earnestly that the Word of God might have free course and be glorified, there can scarce be a doubt.

The full benefit, however, of any such services would depend somewhat upon the character and gifts of the preacher. *Non omni possumus omnes.* Not all who are useful and efficient in ministering to the spiritual wants of a gathered flock, are capable of laying hold of men and drawing them to Christ. To lay hold of the masses, the preachers must be employed who are capable of laying hold of them, and bringing them to that obedience of faith which shall prepare them to take a part in the worship of the Church. This point is one not without difficulty, and admits of a more extended remark than I now propose.

No legislation is requisite to accomplish such a work. It comes fully within the liberty allowed by Canon to the Bishops to indicate services for extra occasions, than the ordinary services of worship. Let the much respected author of the "Memorial" carry his division of services farther than he has done, providing, beside what he now attempts to provide for the faithful, still another Sunday service in the day-time, appropriated to preaching, obtaining for it such help as may be best suited for laying hold of men, and let the preachers preach—not doctrines in dogmatic form, but the GOSPEL of a "kingdom to come," in which dwelleth righteousness, and peace, and joy; and I doubt not he will find that the Church is reaching the masses far better than would be done by a general and almost promiscuous comprehension of diverse and conflicting sects.

PHILO-CATHOLICOS.

New York, Jan. 15, 1855.

For The Churchman.

THE MISSION OF AMERICA.

AN ORATION.

Nations, like men, are dependent on each other. They are bound by the same laws, held by the same ties, and judged by the same rules as individuals. Hence, it follows, that the "Law of Nations," and *for* nations, as for men, is the royal law of love,—the golden rule of charity. Not a star that shines in the vast expanse of heaven;—not a sun that burns;—not a comet that rushes through illimitable space and flashes 'thwart the skies, but has its duty to perform to each and all the others of the bright-starred hosts of heaven. That duty is its mission—the thing which it was sent to do, and *for* which it exists.

So is it with the sons of men in their several vocations, each has a work to do,—a post to fill,—a mission to fulfill for the benefit of others, and nations among nations, and *as* nations have mutual relations to each other and to all. Positions point out duties, and define the limits of relations. We can only judge of duties by positions, and only find positions by a reference to the past. Let, then, history be our guide. The course of conquest and of empire shows us what have been the missions of the past; unfolds to us the destinies of nations, and tells us their positions and their duties.

The history of five great empires makes up the history of the world. Babylon, Persia, Greece, and Rome, each had a part to perform on the world's stage—a mission to accomplish for mankind. These four great kingdoms were but the preparation for a fifth, which was to rise upon the ruins of them all. The line of Jewish history is traceable through these like "a light shining in a dark place, until the day dawn, and the day star (should) arise." God's chosen people, the Jews, were the seed-grain of the Christian Church. Upon them, as upon an ancient stock, were to be grafted the branches of that "wild olive" tree. Through them, as the divinely-appointed channel of grace and truth to the world, had the promises been given unto men. By them, unuttered, was Jehovah's awful name to be vindicated as the great "I AM," by whom, alone, "kings reign and princes decree justice." To them, as to "earthen vessels," had been committed the rich treasures of Evangelical truth, for the conversion of the world.

For seventy years they were captives. "By the waters of Babylon they sat down and wept when they remembered Sion." For seventy years their land had rest and kept a Sabbath to their God. Under Cyrus, king of Persia, they were restored to their country, and their city and magnificent temple were rebuilt. "Then were they like unto them that dream, then was their mouth filled with laughter, and their tongue with joy, for the Lord had turned again the captivity of Sion as the rivers in the South." Greece furnished a universal language, upon the "winged words" of which, the "sound of the Gospel has gone out into all lands, and its words unto the end of the world." Rome, with its iron sway and embattled legions, by filling up valleys and levelling mountains, made a highway for the people of the Lord. Amid the ruins of the Roman empire a kingdom was already firmly established. It had been described in prophecy under the image of a "stone cut out without hands," which "became a great mountain and filled the whole earth." The bright and morning star had ushered in the day-spring from on high; and the Sun of Righteousness was risen with healing for the nations in his wings. This great mountain-stone was the Catholic Church of Christ, which was to lift itself up "as the shadow of a great Rock in a weary land," and under whose benign influence "the desert should be glad, and the wilderness rejoice and blossom as the rose." It was to prepare for the establishment of this kingdom that the others had been raised up. This was their mission, and each contributed something toward its accomplishment. Each with a view to this end, had a destiny to fulfill, a work to do, a trust to occupy. Each prospered according as it was faithful to that trust. Each, when its mission was ended, and its duty done, was removed to give place to another, and each did what it was sent to do, that is, the Divine will, whether willingly or not.

As these four empires were set for the establishment, so those that succeed are set for the extension, of the fifth, which is the Kingdom of Christ. This is the general mission of all modern nations. According as this duty has been realized, and its call obeyed, by each particular people, so also has that people been advanced and exalted. We have but to cast our eyes over the drama of the Old World—the pages of modern history—to see how true is this assertion. Look at Spain, bound by the iron bands of a grinding superstition, her freedom is a mockery; and her life, a cheat. The iron has entered into her soul. Look at Italy. Her religion is a refined and Christianized Idolatry. She is devoted, soul and body, to "a voluntary humility." The incubus of a night-mare sits brooding upon her people. They would be free, but they cannot. Her life is death, each breath she draws, a pestilent malaria. A vampyre sucks her heart's blood. Look at France. The goddess of Reason once sat enthroned in the temple of her God. What is she now? The sport of a wild and turbulent fanaticism. The billows of self-will have washed away the ancient landmarks of religion. She has left its strong moorings and entered on "a sea of troubles." These, all, sold their souls,—betrayed their trusts. They fulfilled not the conditions of national prosperity, and have their reward. "The stone" upon which they would not submit to "fall and be broken," has "fallen upon them and ground them to powder." "They have become as the dust before the wind, and the angel of the Lord scattering them."

But look at our mother-land. With the cross in her left hand and in her right the sword of civil magistracy and political power, she has gone forth "conquering and to conquer." Where she put her hand, there she thrust in her right arm, and where she placed her arm, there she set her foot, and where she planted her foot by the blessing of God, there she set up the standard of her primitive Christianity. And, for this, what is England among the nations? She is emphatically "the land of the free," as she has been aforetime the "home of the brave." No man lives and breathes, a slave, in all her wide domains. England, to a certain extent, has recognized her mission. She has sent forth her fleets well-freighted with the golden ore of truth, and bid the heralds of the cross "God speed" upon their way. As France, Spain, Italy, have shown that "sin is a reproach to any people," so England is a bright example how that by "righteousness a nation is exalted."

And America has *her* part to perform in this great drama of nations. Blessed with a federal constitution, liberal in its principles; wide and extended in its application; that grows with the nation's growth and strengthens with its very strength, she has a great duty to do—an immense debt to discharge—a high trust to execute, for the good of all the world. Numbering a population of five-and-twenty millions, whose characteristics combine all the necessary elements of a high-toned condition of national life, she is destined to become the largest and most powerful nation on the face of the earth.

The mission of America is wrapped up in its obvious destiny. That destiny is fast being accomplished. The tide of civilization has encircled the globe, and is pushing Northward and Southward and Westward again. We are linked to Northern Asia by an island-chain. California points to China and bids us advance into the interior, now fast opening to receive us. The gates of the Isthmus will soon be flung wide open as a passage to the South, that the heralds of salvation may find a ready entrance. Our Anglo-Saxon tongue is to be the vehicle of truth to the remotest corners of the earth.

Such is our country's high calling and honorable election. Shall America prove recreant to her duty? Shall she betray her high trust and shrink from the performance of this task? No! thanks be to God, America has already anticipated the question. She has made her good profession. She has laid down her principles of action, and marked out her course. Lift up your eyes to the Flag of our Union, and behold the azure vault of heaven, star-spangled, floating aloft in the atmosphere of perpetual serenity above the white and red stripes of political change. Heaven and heavenly things set above earth and earthly. Duty, before gain. Principle, above expediency. This, at least, is her profession. Look at our national emblem. An eagle soaring upward to the skies, with his piercing gaze fixed stedfast on the sun, the Palm-branch of peace, and the thunderbolts of war, alike, beneath his feet. Like him whose figure was a "flying eagle," America will seek to advance the glory of Him who is the Sun of Righteousness. This is her principle of action. Should she not live up to this principle, nor walk according to this profession, be the star-spangled banner and sun-gazing emblem sure witnesses against her.

And though America may be unmindful of her mission; though she may seek only to advance her own glory, and, like the sun-king of Egypt, may harden her heart, yet "in very deed for this cause has she been raised up," as was that wicked king, "that in her God's power might be shown, and that His name may be declared throughout all the earth."

But America, we trust, will not thus forget her high dignity. A brighter path invites, and a more glorious destiny, awaits her. Hand in hand with England, they two, as one nation, strong and mighty in the bonds of a "holy alliance," will interpenetrate the kingdoms of the Old World with "the quiet, constant, unperceived, and, therefore unresisted influence," of their free and enlightened institutions. The barriers of tyranny will give way, and the bulwarks of despotism, crumble into dust, beneath the magic touch of freedom. The lion and the eagle; strength and swiftness; England and America; side by side; shoulder to shoulder; heart to heart; and close-allied in the glorious cause of truth, shall enfranchise the nations. W. W.

For The Churchman.

THE DAILY SERVICE.

The Church under the patriarchal dispensation had her daily service, morning and evening—the patriarch, as priest over his own family, offered the accustomed oblation. And when GOD gave to the Israelites a moral law, He also gave to them a ritual law, commanding that He should be publicly worshipped, morning and evening. And we find that He was so worshipped. The smoke of the morning and evening sacrifice ever hung over the Holy City, as did the cloud of His mercy over the armies of Israel; and in the daily service of the Temple, the psalms of the "Royal poet" were ever chanted—possibly to the same chants which have been handed down from age to age by the Church.[*] The Jews neglected and evaded many of the precepts of the LORD; but the daily service of the Temple never ceased. And it is not to be thought, as some have erroneously supposed, that *this* ritual was a part of the "burthen of the law." Surely, it was not burthensome, morning and evening to praise the LORD. The devout Jew thought not so; for, if he were unable, at the appointed hour of prayer, to go up to the Temple, he went upon the housetop, and, with his face *toward* the Temple, joined himself in spirit with the prayer and sacrifice there offered. And if the daily service was not a burthen to the Jew, shall the Christian dare to think it one? If we take the practice of *our* times, it would indeed seem so; but we read in Holy Scripture, that the first Christians "continued *daily* with one accord in the Temple, and breaking bread, Κατ' οἶκον, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." And the Church in all ages has followed their blessed example, *daily* chanting the Psalms of David, and from the rising of the sun until the going down thereof, His name has been great among the Gentiles; and in every place the incense of prayer and the *pure oblation* of His own appointments have been offered.

Then why is it that most of our churches are closed six days out of seven? Do we not need to pray, even more than the saints of old? Surely there never was a time when the Church needed the prayers of her children more than now!

But then it is said: "'Daily Service' is the badge of a party." It is not the "badge of a party;' and no conscientious man in his right mind dare so say. When we open our Prayer Book, what do we read? The Order for *Sunday* Morning Prayer, to be got through before the sermon, as soon as possible? No: but "*The Order for* DAILY Morning and Evening Prayer." We cannot have plainer language than this. If a newspaper were published, calling itself a "daily," no one would expect to find that it was only issued once a-week; and, if the English language means anything, and daily and weekly *are not* synonymous terms, then the Church has directly ordered morning and evening prayer *for every day in the week.* And he who omits it is the partisan, and not he who performs it.

But it is said that the few churches which have the daily service have scarcely any worshippers present, and what is the use of prayers, without a congregation? An English Priest would be obliged to say Morning and Evening Prayer, whether he had a congregation or not, but as, unfortunately, the rubric directing this has been left out of the American book, it may be well to give a practical reason why the daily service should be said, even if there were no congregation. It is a very comfortable thought to know that at certain hours, the Priests of the Church are offering the Church's service, and that we may in spirit join with them, though distant from them. Is not this reason enough for one believing in the communion of saints? The reason why we have so few at the daily service is two-fold. The people have acquired a very unchristianlike idea that the Church is a place in which they are to hear sermons, but that it is no matter whether they pray there or at home; and the consequence is that a majority of them neglect prayer altogether. But their objection that the mere *formal reading* of prayers in church is no better than their own prayers at home, has more force than appears at first sight. There is no denying the fact that the daily service, as generally performed, lacks unction, and the people feel that it does, and therefore stay away from the service. If it were properly performed, and either wholly or partially choral, there would be no lack of a good congregation. There is something in man's nature which tells him that music is divine, and he cannot help being attracted by it. Who has ever heard a full choral service, without being lost in adoration? It is then one really feels that he is worshipping with angels and archangels, then the worship loses its purely individual character, and becomes truly Catholic.

And let it not be said that this kind of worship is impracticable, for it is not. Very little skill in music is required, to go decently through a Gregorian chant, and almost any one can *intone*. But even if a full choral service cannot be adopted immediately, there is no reason whatever why the *Te Deum, Benedictus, Cantate, &c.*, should not be chanted. And if—as ought to be the case—every church had a parish-school, there need be no lack of a choir. Let this experiment be once tried, and it would soon be evident to our adversaries and dissentients, that the service was not a cold, lifeless form, but a reality—a worship worthy to be offered unto Him who loves the beauty of holiness.

Will not Trinity Church take the first steps in this work of reform? A dozen choir-boys, decently habited in surplices, would give a dignity and charactter to the daily service of old Trinity, which would cause many—very many—of our business men to pause a short time from their daily toil,

> "Where, through the long-drawn aisle and fretted vault,
> The pealing anthem swelled the note of praise."

And there they devoutly sing: "Morning and evening will I praise Thee, and give thanks unto Thy name."

W. F. B.

For The Churchman.

EPISCOPAL RESIDENCE.

CASE OF THE DIOCESE OF ILLINOIS.

In making a few remarks on the subject of "*non-resident* clergymen," I do not presume to say anything new, but earnestly desire to express my opinion on this subject, as I consider the manner in which it has been brought to bear upon the Diocesan of Illinois, my present Bishop, is unjust and uncanonical.

True, the Canons of the Universal Church oblige and bind every Bishop, Priest, and Deacon, to reside within the precincts of his Diocese, or Parish; for the relation between such ecclesiastical officers and their various stations in the territory of the Church is, as it was considered in the primitive times, a mystical marriage, and as every husband is virtually bound to abide with his spouse, so our Bishops and clergy are bound to abide with their mystical spouse, their Diocese, or Parish. Furthermore, there is no doubt but that the same Canons of the Universal Church urge not only a spiritual, but a real presence with the Diocese; yet only at such time as canonical relations between both parties have been really established.

It appears to me from what I have read in the journals on the case of the Diocesan of Illinois, that his antagonists have taken their ground on an imaginary platform, supposing that such canonical relations between Bishop Whitehouse and the Diocese had been really established. This I doubt for more than one reason. The first thing to be considered is to inquire into the act of such establishment and its nature.

It seems to me, at least from what I ever experienced in the sphere of ecclesiastical proceedings, that a canonical relation between a Bishop and a Diocese, a Presbyter and a Parish, is not established merely by consecrating the former, and ordaining the latter; but, as the Episcopal and the Priestly offices devolve upon the Bishop and Priest, there is a spiritual commission, whose duties, when duly performed, will prevent them from supporting themselves by the pursuit of any business; so the establishing of such relation must needs be based upon a double action; one being the *Spiritual Commission by Orders*, the other the installation "*in temporalities.*" Now, to my knowledge, in the case of the Diocese of Illinois and her Bishop, up to the present day, only a partial action has taken place—the Spiritual Commission; while the completory action, to secure his support, has been left in suspense from the very time of his election. Why? I cannot be positive; and if I could, I would not; for if anything needs to be treated cautiously, and especially so when brought before a criticising public, it is the proceedings of ecclesiastical affairs; which at all times and everywhere ought to be conducted with that spirit of charity, candor, and truth, which is to prove that our words and actions are the manifestations of the great law of love to God, and our fellow-beings. Yet thus much it seems to me, that it was supposed by many the Bishop would support himself; while others insisted seriously that no action should be taken before a fund for the support of the Episcopate should be secured, and this very fund, the gathering of which was entrusted during the lapse of times to various committees, where does it exist? where is the basis of temporal installment? It exists in various plans and projects, but nowhere in reality; and though there was given no support to the elected and consecrated assistant of our late Presiding Bishop, nor at and from the time when he succeeded to the office as Diocesan, he nevertheless performed the duties and obligations of his spiritual injunction, in a manner providing for all spiritual need, viz: that no Parish in the State was left without enjoying the benefits of his canonical visitation. Hence, according to the Canons, such Bishops or Priests who do not materially abide in the precincts of their Episcopal or Presbyterial jurisdiction, after they have been installed "*in temporalities,*" are *non-resident.*

I consider it uncanonical, and therefore unjust, to stigmatize our Bishop by the epithet "*a non-resident.*" Brethren, beloved in the Lord, as we are devotees for the truth of Scriptural doctrine, let us abide by the Scripture, "the laborer is worthy of his hire;" let us not judge, that we might not be judged, for it is the eye of God that scrutinizes the heart, and the finger of God that records for the day of the coming of Christ, the motives of our actions. Do not believe that I wish our Bishop should not live with us; I wish it, I voted for it,—yet let us hasten to do what we ought to have done long since—install him *in temporalities.*

JOHN N. NIGLAS, B.D., LL.D., M.D.

HEBDOMADARY.

SUNDAY, January 28—*Fourth Sunday after Epiphany.*—In the Collect for this day, we pray for *support* in dangers and temptations. We must needs endure trial; even while we pray against it, we know that it must come. Through the weakness of the flesh, even the saint will fall often times, yet "he shall not be utterly cast down." After many struggles, by God's help he will be restored. It is a doctrine very full of comfort, that though we fall into sin after baptism, "by the grace of God we may arise again, and amend our lives." Yet, forasmuch as every fall leaves us weaker than before, we pray that we may be supported that we fall not, and we have the witness of God's Holy Word, that "with every temptation, He will make a way to escape, that we may be able to bear it."

FRIDAY, February 2—*Purification of the Virgin Mary.*—This holy day is kept in memory of the presentation of Christ in the temple. It was a precept of the Mosaic law, that every first born son should be holy unto the Lord to attend the service of the temple or tabernacle, or else to be redeemed with an offering of money or sacrifice. The mother, also, was obliged to separate herself forty days from the congregation, after the birth of a male, and eight after that of a female; and then was to present a lamb, if in good circumstances, or a couple of pigeons if she was poor. All this was strictly performed after the birth of our Saviour, who came to fulfill all righteousness; and was willing in all particulars of His life, that a just obedience should be paid to the public ordinances of religion. The offering made in this case is an undesigned coincidence, attesting the poverty of His parents. This feast is of considerable antiquity. St. Chrysostom mentions it as celebrated at his time in the Church.

AN INFIDEL'S DEATH BED.—Some years ago, an individual well known and highly respected in the religious world, narrated in my hearing the following incident:—In early life, while with a college companion, he was making a tour on the continent, at Paris his friend was seized with an alarming illness. A physician of great celebrity was speedily summoned, who stated that much would depend upon a minute attention to his directions. As there was no one at hand upon whom they could place much reliance, he was requested to recommend some confidential and experienced nurse. He mentioned one, but added, "You may think yourself happy indeed, should you be able to secure her services; but she is so much in request among the higher circles here, that there is little chance of finding her disengaged!" The narrator at once ordered his carriage, went to her residence, and, much to his satisfaction, found her at home. He briefly stated his errand, and requested her immediate attendance. "But, before I consent to accompany you, permit me, sir," said she, "to ask you a single question: Is your friend a Christian?" "Yes," he replied, "he is indeed a Christian, in the best and highest sense of the term; a man who lives in the fear of God. But I should like to know the reason of your inquiry?" "Sir," she answered, "I was the nurse that attended Voltaire in his last sickness, and for all the wealth of Europe I would never see another infidel die."—*Lord's Damascus.*

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[*] It seems to us there is a constant mistake in translating πετρος *a* stone. It should be rendered simply *stone*, without the article. Our Lord gave this epithet, for such it was, to express in a word firmness and solidity of character. "Thou art stone" expresses this. It is the substance, not a fragment, here meant.

[†] This, we know, has long since been adopted as the exclusive title of the Virgin Mary. It is no wonder after this, when Mary is placed so near on a level with the Almighty Father himself, that she should occupy so large a space in Romish devotions, and that even a Psalterium Marianum should be issued exclusively adapted to her. See Chemniteus. But are Romanists aware that this, too, was the title of a "Queen of Heaven" mentioned in Scripture? See Jerem. vii, 18, xliv, 17, 25. The Vulgate version, long before the proposition was entertained to give this title to the Virgin Mary, cites it as the title of a heathen goddess. If Mary indeed be the "Queen of Heaven," as she is called by the Romanists, she has then, it is true, only her lawful title, and the ancient pagan fiction cannot invalidate her just claim. But if, after all, this pious Mother of Him whose birth made her blessed—a blessedness which she expresses with so much artless, fervent faith, in the "*Magnificat*," if, after all, she stands upon the level of our common humanity, elevated only by the same grace which we all need alike, prominent only by a holy character in which she grew from day to day, as necessary for her as it is for us, and thus distinguished as an extraordinary Mother solely by her divine Son, what then becomes of the title "Queen of Heaven" but to refer it back to the old pagan fiction here revived after a lapse of ages? And this, too, adapted by a professed Christian people, and adapted to one, honored indeed, but still mortal like ourselves!

[*] The eight Gregorian tones are supposed by some to have originated with King David; and were afterward re-arranged by St. Gregory.

OPEN COUNCIL.

⁂ Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop WATSON, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of th former, and of nature itself."—CLARENDON.

For The Churchman.

HARD TIMES.

THE MEASURE OF VALUE.

The subject of the hard times, and the consequent suffering and misery, is at present a topic of conversation and enquiry,—What have been the causes of this condition of things, and what remedy, if any, can or ought to be applied?

A variety of suggestions have been made as to the causes. One is of opinion, that it all comes from over-trading, from buying and consuming too fast and too much, and that the remedy is more industry and greater economy. Another thinks that it arises from the want of a protective tariff—that it is because we import and consume the manufactures of foreign countries—and that the remedy is a tariff that shall exclude goods from abroad, and compel us to use those produced in our own country. Others suggest theories as to social relations and customs, monopolies, communism, &c., &c., of which it is not necessary to speak in detail.

There is one cause of the general derangement of business which is scarcely ever alluded to, and which is perhaps seldom thought of, and but little understood by the public generally. This cause is the want of a sound and truthful measure of value, without which justice and equity in financial and commercial transactions—general trade and domestic traffic—cannot be established and maintained. It is the absence or want of this necessary instrumentality, which causes such uncertainty and fluctuation in almost every kind of business. Whoever can take a retrospective glance over the business of the country for a few years, must perceive that it is characterized by great vicissitudes and changes. There seems to have been an alternation between a condition of wild and extravagant prosperity, and dreary and crushing adversity. This must be obvious to those who have at all observed and reflected upon the subject, and we shall not here stop to prove it, but shall proceed as if it were generally understood and admitted.

The question here naturally arises, are these conditions of things the natural and necessary results of causes beyond our control, or are they caused by our own errors and mistakes? We are of the latter opinion, and will proceed to give some of the evidence for this view of the subject.

What is value, and how can it be measured? Value is founded upon utility or demand, and is regulated by the relations between demand and supply. Other things being equal, articles are cheap when they are abundant, and dear when they are scarce. How can we test the demand, and how can we measure the supply?

Do not be alarmed, gentle reader, and throw this article by as an abstruse puzzle, without interest to you, or of utility to the public. We promise to make it so plain that "he who runs may read," and that a child may understand; and show it to be of the greatest importance to the political, social, and moral welfare of the community.

In order to test or measure the abundance, or scarcity of any article of merchandise, we should compare it with an article that is as near as possible fixed and specific in quantity, and which has a universal value in the markets of the world. Gold and silver answer more nearly to the characteristics required for a universal currency and a perfect measure of value, than any other articles that have ever been discovered or devised. They are of intrinsic and universal value at all times, and in all parts of the world. They are imperishable and indestructible. The annual product from the mines, and the annual consumption in the arts, bear so small a proportion to the quantity on hand, as to be comparatively unfelt; it is this latter characteristic of fixedness, or nearly so, as to quantity, which gives it the character of a measure of value.

If there is an abundant crop of wheat, and the number of gold and silver dollars remains nearly the same, the number of bushels of wheat is greater in relation to the number of dollars; a hundred dollars will buy more bushels than it would before; so, if there is a short crop, the hundred dollars will buy less; and so of all other articles of produce and merchandise for which there is a general demand. In order to maintain productive industry, commerce, trade, traffic, and exchange of commodities in a natural and healthy condition, it is absolutely necessary that the currency of the country should be strictly guarded and preserved in this condition of fixedness, or nearly, as to quantity. This restriction, however, does not apply to that gradual and permanent increase which is incident to the general and progressive increase of the aggregate wealth of the country. From these considerations it follows, as a natural conclusion, that if we have banks for the issue of paper money, the mode and amount of their issue should be strictly and rigidly limited and regulated by law, otherwise they vitiate, derange, and disease, the whole business of the country, and bring on those ruinous and destructive vicissitudes and fluctuations which have been before referred to. From the very able article of your correspondent T., it is rendered almost certain that the framers of the Constitution of the United States intended to establish a currency of gold and silver coin for the whole country, and that it is contrary to what were their intentions and wishes, that the different States have since entered so extensively into the paper system, in the form of State Debts, Corporation and Company Debts, stocks, bonds, paper money, &c., &c. Be this as it may, the paper and debt system has obtained a firm footing, and has had a vigorous growth, and is generally regarded as being permanently established. It is most intimately interwoven with the customs, habits, and prejudices of the people. Whatever may have been the intentions of the framers of the Constitution, the existing generation will undoubtedly claim and exercise the right of deciding the question for themselves, upon its own merits. We have accordingly in these few lines attempted to open and elucidate these topics according to certain general principles and natural laws of cause and effect. If this article should be deemed of sufficient value and importance to warrant it, we may continue the subject, and enter into a commentary upon the condition of the general business of the country, with hints upon political and domestic economy. These questions have been generally considered mainly in refference to their bearings upon the production of wealth, commerce, manufactures, trade, and general material progress. We propose to examine them in relation more especially to their bearings upon the moral welfare of the community.

H. D. S.

THE SPIRIT OF THE CHURCH.

We may state, in answer to inquiries, that the work for the young, entitled "Cousin Eustace; or, Conversations on the Prayer Book," from which we have lately made extracts, is the production of a lady; but it is edited by the Rev. W. J. E. Bennett, Vicar of Frome, in Somersetshire (England), and formerly of St. Paul's and St. Barnabas', London, to the catechumens of which churches he dedicates it as "a little legacy." The following passage from the Preface will show the affectionate pastoral course he had ever in view:

The catechumens of St. Paul's and St. Barnabas' were very good, and gave me a little *Font*—a little silver Font—fit present from them to me; reminding me of what I had done for so many of them in the waters of Holy Baptism, and what I had attempted to teach them all in the doctrine of their baptismal grace. I shall always pray for them, that they may remember all that has passed at St. Paul's and St. Barnabas'; the time of their Church catechizing; the time of their prayers in God's House; and specially the time of their approaching Confirmation and first Communion. And I thought I might retain my memory of them, as their catechist, by dedicating to them this little book of "Cousin Eustace."

They, praise be to God, are not quite the same as the little Willie described in this book—that is, children of Dissenting parents, who, of course, have not been used to the Prayer Book; but I fear that they all may have many little friends who are so; or, at any rate, there may be many who are not in the habit of much thought concerning what they do when they go to church, and do not know what many parts of the Prayer Book *mean*. There are some, too, who do not understand the spirit of the Church in many of her most solemn rites, but go on, from year to year, under wrong impressions, mistaking every thing that they see and hear; and so never enjoying or loving the services of the sanctuary I wish they would, if they are like Willie in this book, make haste and search out for some "Cousin Eustace," and ask questions till they learn all they want to know; and, if they happen to be like Cousin Eustace himself, that they would go in search of some "Willie," whom they may teach the better ways of enjoying and appreciating their Book of Common Prayer.

I must tell you that the writer of these papers was formerly taught and instructed by me, when a little child, as you have been; and is still taught by me as a very dear spiritual child, though of course no longer a catechumen now. It seems as if all that I used to teach to one, is here reproduced for the use of many. You will not receive it the less gratefully, because it comes from me through another; but will remember many things which, perhaps, you have heard more directly yourselves. At any rate there is no harm in my leaving you this little legacy. I call it a legacy, because I cannot call it a *gift*. A gift is of one living; a legacy, of one departed. And *I* am now, alas, to you as one departed. It may show you some little truths; it may instruct some schoolroom hours; it may answer some questions, which otherwise, perhaps, might have bewildered you: at least, it may serve the purpose of a little memorial of the past. I cannot ever again fulfil toward you one of the most grateful of my duties—I mean teaching the little children by word of mouth. I may, however, do it in books like this; and will, if God permit. Let this be a little beginning; and let it lie upon your shelf as some little token of former things. When Mr. Graham and Cousin Eustace are in their graves, and you are grown up into old men and women, perhaps you may cast some little lingering look upon the past, and think of what they used to teach you.

> "Wake, mother dear! The foes are near,
> A spoiler claims thy child.
> This, the sole refuge of my fear—
> Thy bosom undefiled."

This, indeed; is what we would teach you. Love the mother: tell her of her foes: wake her up when she sleeps: show where the spoiler lies hid. Let your refuge be in her bosom,—but undefiled. That is Cousin Eustace's teaching. That is mine. We always go together. "Her bosom *undefiled;*" for there are many robbers now-a-days, many spoilers, many wicked men that want to do her injury; and the mother sleeps, and does not see them. She is beguiled by them. Oh, if she would but wake! Will you help to wake her. Join Cousin Eustace, and Willie, and Mr. Graham, and all may yet be well; and the sleep of death shall turn into a resurrection, and the spoilers shall have no claim upon the children, and the bosom shall still be undefiled, and all shall be well.

For The Churchman.

MR. EDITOR: My feelings have been grievously wounded by the occurrence in my neighborhood, recently, of one of those tragedies so frequently enacted under the influence of intoxicating liquors—I allude to the murder of Mrs. Hammond by her husband, in Trinity Place. I felt impelled to tear from my Album, and send to you for republication, the following passionate outburst from a soul deeply stirred by the woes of her subject. It is the inspired eloquence of a heart that felt what the voice uttered. O, that its teachings might be heeded!

CLARA.

SHE IS A MANIAC.*

Go feel what I have felt,
Go bear what I have done—
Sink 'neath the blow a father dealt,
And the cold world's proud scorn,—
Then suffer on from year to year—
Thy sole relief the scorching tear.

Go kneel, as I have knelt,
Implore, beseech, and pray—
Strive the besotted heart to melt,
The downward course to stay,
Be dashed with bitter curse aside—
Your prayers burlesqu'd, your fears defied.

Go weep as I have wept,
O'er a loved father's fall—
See every promised blessing swept,
Youth's sweetness turned to gall,
Life's fading flowers strewed all the way
That brought me up to woman's day.

Go see what I have seen,
Behold the strong man bowed—
With gnashing teeth—lips bathed in blood,
And cold and livid brow,
Go catch his writhing glance, and see
There mirror'd his soul's misery.

Go to thy mother's side,
And her crush'd bosom cheer,—
Thine own deep anguish hide,—
Wipe from her cheek the tear,
Mark her worn frame and withered brow—
The grey that streaks her dark hair now,—

With failing frame and trembling limb;
And trace the ruin back to him—
Whose plighted faith in early youth,
Promis'd eternal love and truth,
But who, foresworn, hath yielded up
That promise to the cursed cup;

And drag'd her down from love and light,
And all that made her prospects bright,
And chain'd her there, 'mid want and strife,
That lowly thing, a drunkard's wife—
And stamped on childhood's brow so mild,
That withering blight, a drunkard's child.

Go hear, and feel, and see, and know—
All that my soul hath felt and known;
Then look upon the wine cup's glow,
See if its beauty can atone—
Think if its flavor you would try—
Which all proclaim, 'tis 'drink and die!'

Tell me I hate the bowl!—
HATE is a feeble word,—
I loathe—abhor—my very soul
With strong disgust is stirr'd—
Whene'er I hear, or see, or tell
Of the rank beverage of hell!

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* A lady in New York was in the habit of writing for the Philadelphia *Ledger*, on the subject of Temperance. Her writing was full of pathos; and evinced such deep emotion of soul, that a friend accused her of being a maniac on the subject of Temperance—and this fervid little poem was the glowing response to the accusation.

ORIGIN OF PHRASES.—"He's cut a Dido." It is told in history that Dido, a Queen of Tyre, about 870 years before Christ, fled from that place on the murder of her husband, and with a colony settled on the North coast of Africa, where she built Carthage. Being in want of land, she bargained with the natives for as much land as she could surround with a bull's hide. Having made the agreement, she cut a bull's hide into thin strings, and tying them together, claimed as much land as she could surround with the long line she had thus made. The natives allowed the cunning Queen to have her way, but when anybody played off a sharp trick they said he had "cut a Dido;" and the phrase has come to our day.

"He's caught a Tartar." In some battle between the Russians and the Tartars, who are a wild sort of people in the North of Asia, a private soldier called out, "Captain, hold on there, I've caught a Tartar!" "Fetch him along then," said the captain. "Aye, but he won't let me!" said the man; and the fact was, the Tartar had caught him. So, when a man thinks to take another in, and gets bit himself, they say, "He's caught a Tartar.

"Carrying the war into Africa." In one of the famous wars between Carthage and Rome, about two thousand five hundred years ago, Hannibal, the Carthagenian leader, and one of the most wonderful men of antiquity, led his army into Italy, and for several years continued to threaten the city, and lay waste the surrounding country. Scipio, a Roman General, saw the necessity of getting rid of Hannibal and his forces. So he determined to lead an army into Africa, and threaten Carthage; and thus make it necessary for Hannibal to return home for its defence. This scheme had the desired effect; and in all time this retaliating upon an enemy, by adopting his own tactics, is called "carrying the war into Africa."

THE SYSTEM OF FREE CHURCHES.

The sermon upon this subject of the Rev. Eugene Augustus Hoffman, rector of Christ's Church, Elizabethtown, New Jersey, is well deserving the attention of the clergy and their wardens and vestries. The reverend gentleman himself has tested the efficacy of the system; so that he is in a position to give practical evidence respecting it. And he gives his reasons why churches ought to be free, which are, in our opinion, quite conclusive. Thus—

I. *The principle of selling or renting seats in the House of* GOD *is, in itself, wrong, because it is contrary to the will of* GOD, *if the Bible be true; and is a practice which was totally unknown in the purest ages of the Church.*

II. Again: *The principle of selling or renting seats in the House of* GOD *is, in itself, wrong, because we therein sell that which does not belong to us, and we introduce the system of merchandise and bargaining where we ought not.*

III. And again: *The principle of selling or renting seats in the House of God is, in itself, wrong, because it has shut out the poor from the Church.*

IV. And lastly, *The principle of selling or renting seats in the House of God is, in itself, wrong, because it destroys the missionary character, and one-half the usefulness of the Clergy*—no slight evil when the Church is so short-handed.

Upon the last reason, the reverend gentleman thus expatiates; and we give the portion of his remarks in full, as having a close practical bearing upon the present position of the Church.

The commission by which the ministers of the Gospel act in this day, is the same which the Apostles had: "Go ye into all the world, and preach the Gospel to *every creature.*" A duty which is especially incumbent on them in this country, where the Church is yet so small, and they are surrounded by so many to whom the Gospel is yet an unknown sound. Count the crowds which assemble in our public places on the Lord's Day, even when His public worship is celebrated. Mark the numbers which throng the streets, even on that holy day, for the want of something better to do. See the swarms which fill the hovels, and by-ways, and lanes of our towns. All these have immortal souls, to be saved or lost. And it is the duty of Christ's Church, and Christ's Ministers, to gather them all into His fold. It is incumbent on each one of us, as Christian men and Christian women, to whom the treasure of the Gospel is committed, to do what we can for their salvation. But how—I ask it in all earnestness, as one who has seen the effects of it—how can the ministers of God bring such to the knowledge of Jesus, when all the seats in God's house, their Father's house, are monopolized by those who can pay for them? What success would a missionary in China have in converting the nation, who should go there, and erect a church, and preach in it until the judgment day, to those only who were willing to come and pay for hearing the Gospel preached? And why should it be different here? It is not, and will not be, I am thoroughly convinced, until we throw our churches open to the poor. Look at the case. The Minister enters the poor man's house. He, like the rest of his brethren, does not despise the Gospel. Not a child has he born to him, that he does not bring to be baptized. He would not be married without the Church's sanction; and he always brings his dead to her burial; and yet he is never seen, on any other occasion, within her walls. You ask him why it is, and the never-varying answer will be, "I have no pew"—"I cannot *afford* to go to church." What a comment on a system introduced into a Church, whose glory should be that to the poor the Gospel is preached, without money and without price! And what can we reply? We have no seats to offer, where pews prevail. Our hands are tied, and our mouths shut, and we can but go sorrowing away.

I know, however, that there will be objections made to all this. I know that the worldly-minded, who prefer what they think their own convenience to their brethren's good, will cry out against it. And I know that there will be some well-meaning Christians, who have become so accustomed to the pew system, that they will be disposed to doubt the expediency of Free Churches. The time will not permit me now to enter into all the objections that may be made. I pass directly to that which is considered the most formidable, that the Church cannot so be supported. We answer that it has never failed where it has been fairly tried.* "I have now for eight years tried the experiment of free seats by a very severe test" (writes the energetic Bishop of Fredericton, in a late charge), "and I am perfectly satisfied with the result. Nor can anything convince me that the sale of pews is agreeable to the will of God, if the Bible be true." "And no reason ever alleged in its behalf goes beyond a supposed convenience resulting from the sale of seats. The evils of the system are entirely overlooked." And can we, my brethren, for one moment be brought to admit that, while the Jewish temple was fully supported while wholly free, while in the Greek Church the Emperor of all the Russias stands side by side with the poorest clad peasant, while the corrupt communion of Rome opens her churches to all, while the Turkish mosques are free to every follower of the false prophet, and no idol temple was ever closed against the meanest of the heathen, that Protestant churches alone, of all religions, shall be the most inaccessible to the poor, because they cannot be supported without selling their seats? Is it in vain we have before us the example of the early days of the Church, when the system of pews was unknown, and when the offerings were so great that no poor brother ever was left to want? Or shall we refuse to learn from the Methodists, who have adopted the free system, and than whose no ministers are better paid, no services better attended, and than whose, to our shame be it said, no poor are better cared for? It is because that into their places of worship the poorest individual may enter freely and feel at home. But the fact is, that Free Churches are more easily supported than those where pews are sold. It has been found, on a strict calculation † of the comparative accommodation and expense of pews and open seats, where the comparison is most favorable for pews with respect to the numbers accommodated, that pews involve a loss of twenty per cent. as compared with free sittings.‡ And if they did not, must not the money be paid by the same persons? And is it essential that it must be drawn from the people by a business transaction? I verily believe, my brethren, that there are some in all congregations who feel saddened that the poor have not the Gospel preached to them, and whose hearts are ready, to the utmost of their ability, to help any such movement. And they will give hundreds, and that with willing hearts, where they now give tens. Surely, if people would only go forward in faith to the work, and do God's work in His own way, He would not fail to prosper them. ‖

My beloved brethren, I have spoken to you freely and fully on this important theme. I have plead in plain and earnest language, it is true, a cause which is nearest to my heart—for to it my life is given—the cause of God's poor. If I have spoken strongly, it is not that I would condemn those who are yet bound by the pew system. It is a system with which the world has bound the Church—a system which many of our forefathers, both yours and mine, adopted in all sincerity of purpose; and it is not for me to say when or how this or that congregation shall be freed from its bonds. It is not even expedient to sunder hastily such institutions to which we have been accustomed. But for us, a new congregation, who have now for near a year tried, so successfully, the free system, and seen the effects of the better way, it would have been a wrong to have rented our pews, and dispersed again our many poor.

Only let us realize the work in which we are engaged—the singular privilege which we have been granted, that of building a House of our God—a worked which even David, a man after God's own heart, was not permitted to do. Only let us remember that such a work requires a spirit of sacrifice. We must give ourselves wholly to it. As with one heart must we bring it to an end. And then, when we shall have gone the way of all the earth, those stones which we now pile in faith and prayer, shall testify to our hope in Christ; and those walls may stand, ages after we have mingled with our kindred dust, a living monument of the necessity of repentance for sin and faith in the Lamb of God crucified for a fallen world. And Immortality and Eternity alone shall measure the result.

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* To suppose that a Church cannot be supported on the system of free-will offerings from the people, is to doubt that the Lord will sustain his own institutions. The Church of the Holy Communion in New York (and others could be quoted) is a remarkable proof of the futility of such an objection. It seats but about 500 people. The sittings are all free. And the offerings, collected on each Lord's Day, are believed to be as large as those of any church in the city. They support the parish, with its numerous charitable institutions, and gave the past year over $3,000 to the cause of Missions. May God put it into the hearts of other congregations to go and do likewise!

† Made by the Cambridge Camden Society in England.

‡ So far as the author's experience extends in the parish of which he is Rector, during the two years which have elapsed since its foundation, the offerings have exceeded the sum which could have been realized by renting all the pews; and it is no uncommon thing to see (especially on Sunday evenings) every available seat of his Chapel occupied, principally by the poor, and those who would not attend Church, excepting where the Free system was used.

‖ There is no question, however, in my mind, that whenever the truth upon the subject of selling or letting pews in the churches shall be distinctly set before the minds of the people, and they have had time to consider and make up their judgment, there will be an entire revolution of opinion in favor of the Free Church principle, wherever there is a preference given for the light over darkness, and the favor of God is more highly esteemed than the favor of the men of this world.—*MS. Letter of the late* GEO. BOYD, D.D., *July* 17, 1837.

"If men have not the heart to serve the Church, and to support its ministry, there is no virtue in commercial schemes to compass it. And if they have, they will not stand about the way. The wise men brought their gold, and frankincense, and myrrh, and fell before the infant Christ, and worshipped Him. The worldlings of His time paid tithes of all they had, and yet left Him without a place to lay His head."—"Surely, the minister to you, for God, the feeble, suffering, sinful, human man, who gives his life, and wears himself out in the service of your children and your souls, needs not a holier bond than heart contracts with heart, to make him sharer of your best. Or, if it be so, then the Lord Himself, were He now here, with His poor coat and bleeding feet, would be again without a home; a hungerer in the world which He created and then filled with plenty. 'He that receiveth you,' He said, 'receiveth Me; and he that receiveth Me receiveth Him that sent Me.'"—*Bishop Doane's* Sermon at the Consecration of Christ's Free Mission Church, Newark, N. J.

FOR THE YOUNG.

A LESSON FOR THE PEEVISH AND DISCONTENTED.

A few moments sufficed Arthur to seat himself to his own and his mother's satisfaction, and a few moments more to blow his nose, to push his hair from his forehead, and to arrange his pinafore smoothly over his knees. "And now, mamma," said he, "I am quite ready to hear your story. I hope it is a true one."

"Perfectly true, my dear; and I hope you will listen very attentively, for I shall ask your opinion on some points of it, as I go on."

"Oh! thank you, mamma, that is just what I like," said Arthur.

"There was a little boy who lived in a beautiful country, where the sun shone brightly in Summer, and the birds sang, and the flowers opened their little cups, and everything was pleasant and gay. And even in Winter it was not a gloomy country. There were bright, clear, frosty days; and days when everything was white with snow; and though sometimes a storm came, it only made the fine days appear more lovely."

"Oh, yes; I can understand that," said Arthur. "The other day, when John cleaned my silver pencil-case with plate-powder, I thought it looked more beautiful than when it was first new. But papa said it was not really so, only the dirt that had been on it before made me fancy it brighter, because there was such a difference, and I could not help being glad it had got so dirty and dull."

"In this land," continued Mrs. Granville, "there were, of course, many inhabitants beside the little boy I have mentioned; and each family had a certain portion of the land allotted to it."

"Mamma, you have not told me the little boy's name," said Arthur.

"I shall call him Charles," replied Mrs. Granville. "He lived in a very pleasant part of the country, which had been given him by a most kind Friend. This Friend had also given him a house to live in, and everything to make him comfortable. And now, Arthur, I must stop for a moment, to ask you if you remember what you were saying this morning at breakfast."

"At breakfast, mamma?" said Arthur, considering. "Do you mean about the birthday presents?"

"That is what I am alluding to," answered his mother; "and what will you say when I tell you that Charles had the same wish as yourself, and that it was gratified, too?"

"Oh, mamma, do you mean to say that he had a birthday every day?"

"No," said Mrs. Granville, smiling; "that, as Edward this morning observed, would be impossible; but that was not the whole of your wish, was it?"

"No, mamma; the reason I should like to have a birthday every day is that I might have presents every day."

"And so it is the presents, not the birthdays you care for?"

"Yes, mamma."

"Well," continued his mother, "the little boy, whose history I am relating to you, had presents every day."

"Oh, mamma, how very happy he must have been!" exclaimed Arthur.

"He certainly had everything about him calculated to make him so, my dear. Every morning when he awoke he was sure to find some new present prepared for him. Nor was this all; these presents continued to pour in upon him all day, till the time he went to bed at night."

"And who sent them, mamma? I suppose a great many people," said Arthur.

"No, my dear Arthur, they were all sent by one kind Friend, who loved this little boy most tenderly, and took delight in making him happy. If Charles was sick, this same kind Friend would send him medicines, and many pleasant things to comfort and refresh him. Indeed, there was nothing he needed that he was not ready to bestow on him. Now tell me, Arthur, should you think Charles was a happy boy?"

"Oh, yes, yes, mamma; very happy, I am sure. Only think, mamma, of being able to say to yourself every night when you went to bed, 'To-morrow I shall be sure to find a new present;' and then, when you awoke, you could say, 'I wonder what new presents I shall have to-day!' Oh! would it not be delightful, mamma?"

His mother smiled, and said, "And should you think, Arthur, that this little boy loved his kind Friend?"

"Yes, he must have loved Him very much indeed, mamma. Why, I think half his days must have been taken up in thanking Him."

"And what will you say, Arthur, when I tell you that Charles, so far from loving his Friend as he ought to have done, scarcely ever thought about Him, and, though he enjoyed His gifts, hardly thanked Him for one."

"Oh, really, mamma," said Arthur, astonished, "can this story be true? And yet you said it was. Oh, mamma, what an ungrateful boy!"

"It is, indeed, too true," said Mrs. Granville, gravely; "and, what is still worse, Charles often abused the gifts of his Friend, and even frequently complained of them, as if they were the greatest hardships. Yes, Arthur, the story is true," added she, seeing the child looked doubtfully at her as she spoke, "and what is more, the little boy of whom I speak is now living."

"Did you ever see him, mamma?" inquired Arthur; "and have I ever seen him?"

"Yes, I know him well, and so do you, my child," said Mrs. Granville.

"Let me think of all the boys I know of the name of Charles. There is cousin Charles, but he has no more presents than I have; and then Charles Millwood has not so many."

"Do you not recollect, my love, that when you asked me the name of the little boy, I only said I should *call* him Charles; had I told you his real name, you would have known immediately whom I meant, and I wished you should find it out by yourself."

"But will you not tell me something which will help me to guess, mamma?"

"I will ask you a question first, Arthur," said his mother: "what did you talk about at the latter part of breakfast, this morning?"

"I am sure I can't remember. Oh—Edward was telling us about the new houses on the common, and then we were settling when we should fly the kite."

"But was there not something else, Arthur? Something about bread and butter?"

Arthur sat silently for a few minutes. At length he looked up, and said, almost in a whisper, "Mamma, I have found it all out. I am the little boy that has presents every day, and God is the kind Friend who gives me them; and I am the little boy that grumbles at what He sends me, and scarcely ever thanks Him. But I did not understand *those* were the presents you meant."

"And I knew very well, Arthur," said Mrs. Granville, taking the hand of her child within her own, "that they were not the presents that you meant when you uttered that wish this morning at breakfast. Neither do I mean you to imagine that I am displeased with you for having uttered it. It was a childish wish and a silly one, and as you grow older you will grow wiser. But, my dear boy, with regard to your discontent, I cannot say the same. I am grieved to see it in you, neither can I believe that you will outgrow that. The little things which please and displease you as a child, will many of them cease to have the same effect on you when you are a man; but other things will succeed to them, and hundreds of trifling circumstances fall in our way each day we live, which the spirit of discontent may and does turn into so many causes of misery, both to ourselves and others. Discontent, like other evils of the heart, is not a thing which can be outgrown. Unless it is checked while you are a child, it will grow up with you as you increase in years. Like every other sinful habit, it is strengthened by being indulged. Arthur, do you feel that you have this spirit of discontent?"

"Yes, mamma."

"And do you wish that it should remain with you all your life?"

"No, mamma."

"And how do you think it may be prevented from doing so?"

"God can take it out of my heart, mamma; so I must pray to Him to take it out," said Arthur.

"Yes, Arthur, you must indeed pray to Him to take it from your heart, for no power but His can do it. And you, Arthur, must strive against it yourself, still lifting up your heart to Him to assist you in the work."

"Mamma, I think if I could always remember that God sends me all I have, I should not be so apt to be discontented." Arthur paused, and then suddenly turning toward Agnes, he said, "Mamma, I think you ought to make another story, and it should be about a little girl, who had not nearly so many presents as the little boy, and yet was very thankful, and never complained of anything."

Mrs. Granville glanced toward her sick child, as if to know how far she agreed with Arthur's plan.

"Arthur, if I were to tell you the history of that little girl, as she would tell it to me, it would be the history of a heart which comes far short of that constant and lively gratitude which God's precious gifts demand. Believe me, my child, those who are the most sensible of the mercies of their God, are the most sensible also of the smallness of their returns of gratitude to Him. Yes, they feel how ungrateful they still are, even in the midst of their thanksgivings."—*Arthur Granville; or, the Gifts of God.*

THE PURIFICATION.—"The next Saint's day that I find, is on the 2d of February," Willie said, looking at his Prayer Book; "and it is called the Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin."

"We should almost include that day among those especially commemorating our Lord in His earthly Life," Eustace replied; "but that it seem equally dedicated to the commemoration of His Blessed Mother, in whose memory we also observe (March 25th) the day of the Annunciation, when the Angel Gabriel was sent to tell her that she was to become the Mother of Jesus. Of course, on both these days, our Lord is ever most prominent; as, indeed, all *her* glory, who is called blessed of all nations, is solely reflected from Him Who vouchsafed to come upon earth by means of her. This you may remark in the services for both days; for, on the Annunciation, the prayer put into our mouths by our Church, turns only to Him: 'We beseech Thee, O Lord, pour Thy Grace into our hearts that, as we have known the Incarnation of Thy Son Jesus Christ by the message of an Angel, so, by His Cross and Passion we may be brought unto the Glory of His Resurrection; through the same Jesus Christ our Lord. Amen.' And on the Feast of the Purification the Collect only alludes to our Saviour's Presentation: 'Almighty and Everliving God, we humbly beseech Thy Majesty, that, as Thy Only Begotten Son was this day presented in the Temple, in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son Jesus Christ our Lord. Amen.'"

"What was the ceremony of Purification?" Willie asked.

"You will find, in the twelfth of Leviticus, that the Law of Moses obliged every woman, after her delivery, to come to the door of the tabernacle, or temple, and there present to the Priest, as a burnt-offering, a lamb, in thanksgiving for the mercy received; and a turtle-dove, or young pigeon, as a sin-offering. If she was very poor, then she might bring two doves, or pigeons, instead of the lamb. Of course the Blessed Virgin needed no purification; but she obeyed the law for our sakes, even as, at the same time, the Holy Child Jesus obeyed it in being presented to God—the law for which is in the thirteenth chapter of Exodus, that every first-born male child should be set apart for the service of God. It was in the Temple, whither the Blessed Virgin had come, at once for her purification, and to present her Son, that she was met by the aged Simeon, to whom the Holy Ghost had revealed, that he should not die until he had seen the Lord's Christ. The same Holy Spirit informed him, that now the promise was fulfilled; and the venerable man, taking the Child in his arms, returned thanks to God in the words we use daily in our Evensong: 'Lord, now lettest Thou Thy servant depart in peace, according to Thy Word.' He also foretold that the Holy Child was the Redeemer, and to His Mother the bitter grief that must pierce her heart in His Death. The prophetess Anna was likewise present, and she, too, saluted Him as the Redemption of Israel. We still have a service of purification for women after childbirth, which we call *Churching* them; and, in Baptism, we are all presented to God, as our Saviour was in the Temple. May we continue to tread in the blessed steps of His most holy Life, as we there begin."—*Cousin Eustace.*

BISHOP'S CHAIR.—We have much admired the stole in Bishop Doane's Church at Burlington, but it properly befits a Cathedral. The eminent architect, Frank Wills, has designed a true Bishop's chair, worthy of, and becoming, the present advanced though transition state of ecclesiastical art. It is of the second pointed Gothic era, is of oak, elaborately carved, richly canopied, and surmounted by mitre, crosier, and cross. The design, executed with proper artistic ability, will afford a marvel of workmanship, and will be apt to transport one in thought to the period when the adornment of the sanctuary was sought for in the intrinsic value of the workmanship, as well as in mere outward effect. This chair is to be placed in St. Paul's Church, Albany, N. Y., being a gift of a lady of the congregation, to be set up as a token of respect and a testimony to the worth of its late Rector, now the Bishop of California.

The worst kind of poverty is a destitution of God's sacraments and ordinances.

Nothing can be lost that is done for God or given to God.

Imperfect in original

THE CHURCHMAN.

NEW YORK, JANUARY 27, 1855.

All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTES OF THE WEEK.

—Our much respected Provisional Bishop, it will be seen, has, at no slight sacrifice of ease and comfort in this the depth of Winter, been contributing by his presence and his influence in Canada, to cement still more closely the unity and good-will now so happily established between the Church of England in that British Province, and the Protestant Episcopal Church in the United States. He attended a Church Anniversary at Montreal, a few days since, and took occasion to give expression to sentiments of Christian fellowship, and to his sympathy with their Church and its operations and its progress, in terms which will find an echo, we are sure, in the breast of every sincere and hearty American Churchman.

But the Bishop did what has a still more general interest than that. He expressed his sympathy with the great cause of Christian and popular liberty which is now being battled for by the allied armies in the East of Europe. "Much," he observed, "had been said about American feeling and American sentiment in regard to the war. But he would tell them, that, if the people of Canada wished to understand the public sentiment of the country, they must not search for it in the newspapers. They must go to the educated men—to the Clergy of the Church, and to those who studied Shakespeare, and Milton, and Hooker,—and they would find that they were heart and soul with England in this struggle, and daily offered up their prayers for her success." This is as it should be. Not that the war, for its own sake, is regarded otherwise than with pain and regret; but the object for which it became unavoidable is undoubtedly one in which every American freeman, and every Churchman, cannot but sympathize. We attach the more importance to this expression, however, as a repudiation of the current idea, both in Canada and in England, that the sentiment of America upon this subject—as upon many others—is to be found in the newspapers. There are, of course, some honourable exceptions. But the secular press which arrogates to itself most forwardly the privilege of representing the real public opinion of America, does nothing of the kind. We are among those who reverence the apothegm of *Vox populi, vox Dei*. But a press which, with all its boasting of regard for the *people*, has nothing of *God* in all its thoughts, can surely be no representative of so sacred a principle.

—The Church assault case at Boston, upon which we have before remarked, has ended in smoke,—as judicially inquired into, that is; but there can be little doubt that the unhappy occurrence will have left much that is festering behind it; while as an instance of unseemly conflict in GOD's Holy Sanctuary, its mischief is incalculable. Surely, to whatever other practical result it may lead, it must show the Church authorities how important it is to do away with a system which is calculated to produce such miserable and mischievous contests. Pew rents are in themselves bad—they are at variance with the spirit of the Church, and they are an obstacle to her sacred Ordinances and Ministrations. They originated in error and corruption, and they have perpetuated incalculable evils. But when their very lucre is made directly to defile the Temple itself—when GOD's House is desecrated with their turmoil and traffic—it were indeed time, one cannot but think, to imitate the highest example, by stepping in and overturning the tables of the money-changers, and driving out those who dare to make His House a place of merchandise. This upon a general view of the question. But in the case before us, there were special enormities, which none of the parties, we are sure, can reflect upon with satisfaction. The Temple which is holy—the Sanctuary which is to be reverenced—was the arena of an angry squabble, not to say an outrageous combat, in which he who had to minister in its holy things was himself unfortunately engaged! The direct cause of this scandalous scene within the very precincts, almost, of that Holy Altar before which our Saviour Himself tells us, "If thou there rememberest that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift"—was, who was to collect these miserable pew rents! May we not say of a system which engenders such strifes, and occasions such excesses, "O reform it, reform it altogether!"

—Some pertinent remarks, in another column, upon the case of the Bishop of Illinois, from the pen of the Rev. Dr. Niglas, will be read, we are sure, with no ordinary interest, as giving the views of one who, from his learning and knowledge of ecclesiastical questions, is no mean authority on such a subject. And he has put the case in a light, it will be seen, which shows that they who object most clamorously to the Bishop's non-residence, have themselves an important and indispensable duty to perform, ere they can persist in claiming their diocesan's continuous presence among them. We must again guard ourselves against being supposed to be in avor of Episcopal non-residence: we consider it absolutely necessary for the due exercise of the Episcopal office, and the exertion of that influence which may so advantageously flow from it, that a Chief Pastor should reside within the fold of which he has charge. But what we have to complain of is, that the Bishop's own efforts to provide a residence have been frustrated by those who yet cry out against him for not having a residence among them. Dr. Niglas shows that his compact with the diocese is not complete, owing to their having failed to "instal him in temporalities." The Bishop was making a sacrifice to instal himself therein, when a portion of his clergy, instead of dutifully supporting their diocesan in his object, conspire against it—oppose and defeat it. They are thus most unquestionably and decidedly in the wrong; and with them it rests to redress the grievance complained of.

Our correspondent, Dr. Niglas, some of our readers will be aware, was formerly a Priest of the Church of Rome, in which he held a high and responsible position, having filled, with other offices, that of Professor in the University of Vienna; but becoming convinced of the errors and corruptions of the Roman system, he renounced his allegiance to it at the Convention of the Diocese of Illinois in 1852, and was then received into our Church, of which he is now a faithful, as he is a most learned Divine.

—Our correspondent, "A. Churchman," at Boston, gives some particulars this week, it will be seen, of the practical working of sectarianism in that city, which reads a serious lesson to what is popularly called "the religious world." It is only another illustration, however, of the danger that always arises from men, and more especially communities of men, excommunicating themselves from what is truly and emphatically *the Church*—the One Catholic and Apostolic Church, in which every baptized Christian, in common consistency, is bound to believe, and his membership in which is so important, not to say essential a privilege of the Christian Dispensation. We say this in no arrogant spirit, with no bigoted feeling. It is too self-evident a truth to need any adventitious aid—and too broad a one to rest upon any mere prejudice. The wonder is, that in the face of such practical proof of its necessity, in the Christian system, as is presented in the case, not only of Boston, but of most of the other cities of the Union, also, men do not candidly confess the complete want of stability, and the utter inefficiency, of the sectarian principle.

—We give a copious extract, in another column, from the Sermon of the Rector of Christ Church, Elizabethtown, referred to last week, on the system of Free Churches. The subject is a most important one. For our Church will never reach the masses, so long as the pew-system is persisted in; and it is by means of Free Churches, mainly, if not wholly, that, the system can be broken up. Not that we mean to say Free Churches must in all cases, or in any great number of cases—at present, at least—be erected specially for the purpose, or with any view of setting aside churches already in use. What it is desirable to effect is the abolition of the pew-system altogether—the conversion of *all* our churches into Free Churches. Not only is it, under a right Church system, practicable, but it is indispensable. For look at the pew-system as it stands—look it fairly and fully in the face,—"*It is wrong*," as the sermon in question shows, "*wrong in itself*, because it is contrary to the will of GOD, if the Bible be true, and is a practice which was totally unknown in the purest ages of the Church." Further, as it is shown, "it is in itself wrong, because we therefore sell that which does not belong to us, and we introduce the system of merchandise and bargaining where we ought not." Again, "it is in itself wrong, *because it has shut out the poor from the Church*,"—of itself quite a sufficient condemnation, were there nothing else. And lastly, "it is in itself wrong, because it destroys the missionary character of the Church, and one-half the usefulness of the clergy." Now, can a system thus faulty, thus wrong, thus mischievous,—thwarting, as it does, in its practical operation, the first great object of the Church's ministrations—can it deserve to be maintained? Ought it not, rather, to be got rid of as quickly as possible?

We are not insensible to the practical difficulties of such a reform. But only let the principle be once generally recognized, and a great advance will have thereby been made toward effecting it. Let the subject be entertained seriously, and with a single eye to the great end of all that the Church aims at, in the services of her Sanctuary,—not as a matter of traffic, or of worldly convenience, or of ease and comfort, or of exclusiveness, or of selfishness—for these are of the spirit of Mammon, not of God. Only let the *right* spirit prevail, and every difficulty will vanish. And the right spirit is set forth in these words, "The rich and the poor meet together—the Lord is the Maker of them all." Where, therefore, this cannot be—where the rich and the poor cannot thus meet together—meet together as all equal in His eye, whose House it is in which they are met, for the purpose of worshipping Him who is no respecter of persons—there is not that spirit without which we can never expect that what is done will be truly acceptable in His sight.

THE INDIVIDUAL RIGHT OF JUDGMENT.

That divine right of the individual, of which we have already spoken, is not to be taken as a mere abstract and inactive principle. The grace which confers it is from God—it is emphatically, "the gift of God;" and, like the talent in the parable, it must not be wrapped in a napkin, and hid in the earth, but be employed, and made profitable. In doing this he must have the firmness which "endureth to the end"—with "the witness of a good conscience"—and the capability of readily apprehending the will of God. His employment of the gift, too, must in such case be guarded by constant watchfulness, so that it may all redound to the glory of God. When a man has thus obtained the free favor and love of God, with the holy endowments, qualities, and habits of faith, hope, and love, which are therein involved, then it is that he is prepared to go forth and work the work of Him who has thus freely and graciously endued him with His Spirit. Then it is that he will be "guided into all truth,"—then that he "shall know of the Spirit whether it be of God." With the wisdom of the world, by the exercise of his intellect, man cannot know this. Those things which "eye hath not seen, nor ear heard, neither have entered into the heart of man," cannot be known by us through any endowments of nature, or any attainments of our own; but "God revealeth them unto us of His Spirit; for the Spirit searcheth all things, yea, the deep things of God." And it is when men are under its divine influence—when they have acquired its divine right—that they can truly say, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we know the things that are freely given to us of God." This is the endowment which is given to the individual man. And the Apostle's unerring inference from it is this—"He that is spiritual judgeth all things."

Now there can be nothing of assumption, nothing of conceit in this. Whatever may be its measure, it is "not of ourselves, it is the gift of God,"—and a gift too precious, too divine, to be abused. In the language of the same Apostle, it "worketh by love." Charity is love. And "Charity edifieth," while "knowledge puffeth up." Knowledge—that is, mere intellectual attainment—has no right of private judgment whatever, or of judgment of any kind, in spiritual things. The popular eclecticism, therefore, which is the result of such judgment, is only another form of rationalism. A man, in the exercise of that judgment, looks at Christianity with a knowing, critical look, and he picks out of it what pleases him, or is convenient to him, and what he thinks conformable to reason. Or he examines it in some of its sectarian systems, and chooses that wherewith to ally himself which he likes the best. Or it may be that he sees some imperfection in them all; and, as an independent individual thinker, places himself out of and above all other teachers and doctrines, looking down upon them, proudly and contemptuously, as a judge and a critic—condemning them all, keeping aloof from them all, every one of them having something to which, in the independence of his intellect, he objects; or it may be that Christianity itself, on which they all profess to be founded, has that in it to which, in the pride of his reason, he cannot submit. His own natural mind is the only rule of such a man, who is a character with which the world abounds, in all the gradations of knowledge, and in all the classes of society.

But let a man derive his right to judge from God—let his case really be, "he that is spiritual judgeth all things"—his attribute that of the Spirit which "searcheth all things, yea, the deep things of God"—and *he* will give himself no such airs,—exercise no such independence, have no such pride. He, too, can be an eclectic—but, unlike the other, without arrogance or assumption, and with safety and wisdom. Yes, a Christian, by submitting to the Church, may stand before all other systems of ethics in a rightful exercise of eclecticism. He may select from them all that is good, discovering this doctrine more prominent or more perfect in one, and that in another; yet not regulating his choice, as in the other case, by his mere opinion, or his private notion, or his own conceit, but by the standard of the Church, as established by that Divine Truth into which he himself, by the same spirit, has been guided. They have the liberty; but they are not to use it (so the Apostle saith) "as a cloak of maliciousness"—as *they* undoubtedly do who use it for purposes of strife and of schism—"but as the servants of God"—as instructed, directed, controlled by Him. Just so it is, that we are to "believe not every spirit"—not to believe those who pretend to speak by the Spirit; but to try them, whether they speak by the "Spirit of truth or the spirit of error." The Early Fathers, indeed, in this sense, took the title of eclectics, and boasted of it. In this sense, JUSTIN MARTYR, St. AUGUSTIN, St. BASIL, St. JEROME, ORIGEN, THEODORET, CLEMENT of Alexandria, TERTULLIAN, all adopted and commended eclecticism—only with the reasonable reservation we have indicated, which is thus given in the words of ORIGEN himself:—"That the preaching and doctrines of the Church, transmitted by the Order of Succession from the Apostles, and continuing unaltered to this time in the Church, be maintained inviolate; that such only be deemed truth which in no respect is discordant with ecclesiastical and Apostolical Tradition."* We say this reservation is reasonable, because it is consistent: since "truth is one," and they whose preaching and doctrines are thus maintained inviolate in the Church, had undoubtedly that same Spirit which still guides into all truth. "Search the Scriptures" is a divine injunction, which our Church herself does constantly reiterate. Her Sixth Article declares, that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Thus her members are referred to Holy Scripture for the attestation, as it were, of her credentials. And they have an individual right of judgment therein. It would be a mockery if they had not. They are, in this sense, the judges. It is by the divine right of the individual, obtained from God, that they are so. But then, exercising it, as they cannot fail to do, under a divine influence, by the illumination of the same Spirit which taught the Apostles themselves, and which has ever pervaded the Church, whose Truth is *one*, their judgment cannot but coincide with what has thus been divinely taught, and has by the order of succession, and in GOD's good Providence, been duly transmitted, and still maintained inviolate.

The Church herself, then, is yet subject to the law of Faith, in the Word of GOD, and is to administer it faithfully, as the "witness and keeper of Holy Writ;" but not as a judge over it, more than each individual member of CHRIST's Body. In this sense we are "many members, yet but One Body." As the same Apostle saith: "Now are ye the Body of CHRIST, and *members in particular*:" and, as an individual member it is that each has the Spirit of GOD in his mind, as he must also have the love of GOD in his heart. It is to the individual man that He is revealed,—it is the individual soul into which His spirit is poured. And the reflection of MICHAEL ANGELO, which England's Christian poet has thus so forcibly rendered, must be that of every one who would claim a right to judge in the Truth:—

"The prayers I make will then be sweet indeed,
If Thou the Spirit give by which I pray:
My unassisted heart is barren clay,
Which of its native self can nothing feed:
Of good and pious works Thou art the seed,
Which quickens only where Thou say'st it may:
Unless Thou show to us Thine own true way,
No man can find it: Father! Thou must lead!"†

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* Servetur vero ecclesiastica prædicatio per successionis ordinem ab Apostolis tradita, et usque ad præsens in ecclesiis, permanens; illa sola credenda est veritas, quæ in nullo ab ecclesiastica et Apostolica discordat traditione.

† Wordsworth.

ORDINATION OUT OF THE CHURCH.

There is perhaps no part of the Exposition of the "Memorial of Sundry Presbyters" more mistaken, or more mischievous in its intentions, than that which seeks to justify the proposition to confer Episcopal Ordination upon those who have set themselves without the pale of the Church, whose Holy Orders such ordination is to confer. It were difficult to conceive of any thing more unreasonable, any thing more unjustifiable. "Since our particular forms," the Expositor says, "are among the things in their own nature indifferent, they cannot be made of indispensable obligation, and so obstacles to the extension of CHRIST's Gospel by ordination beyond our communion." But why, let us ask, if those forms are thus indifferent, do those who are supposed to want the Holy Orders of the Church remain beyond her pale? Does not the very *indifference* of such a cause of separation only render it the less excusable? For it is not merely a "communion" from which they cut themselves off—as though it were a sect—but the Catholic Church. Their position is one which directly involves a rent or breach of unity in the Church, on their part, not ours—a sin reprobated in Scripture as one of great magnitude. The Apostolic injunction is, that there is to be "no schism in the Body;" and such men, to begin with, are plainly guilty of that offence. And yet they are to be ordained! Why, the very principles which have produced, and which are rested in, as excusing such schism, are of themselves such as to disqualify for any thing so solemn and so responsible at the hands of the Church, which is thereby so much injured. But suppose these forms and services should not be altogether things indifferent—suppose they involved principles—or implied doctrines—to which they who objected to them do stoop-posed, and on that account, rather than from the forms themselves, separated from the Church—would that mend the matter? Would it not rather furnish a stronger, because a doctrinal, reason, that the separatist was not in a condition to be entrusted with that which Episcopal ordination really is, the Church's commission? In the one case he is rebellious against the Church's rightful authority to direct its own worship and services so that all things may be "done decently and in order;" in the other, he is probably heretical, as well as schismatical. Surely, under either of these circumstances, it would not only be most impolitic, but most inexcusable, for any one to receive ordination at the hands of a Bishop of the Church, which would, in truth, be scandalously outraged by such an infliction.

It would virtually amount to a *licensing* by the Church that which she teaches us and requires of us to deprecate, and to pray to be delivered from. For is it not a petition in her sublime and time-honoured Litany, "From all false doctrine, heresy, and schism, good Lord deliver us!" What an awful mockery, then, would not this become! Praying to be delivered from that which yet the Church's Bishops were ordaining men to practice and propagate! It is no exaggeration,—unless, indeed, things have changed their nature, and words their meaning. Schism *used* to signify the making a division in the Church, and separating ourselves from it; and heresy has always meant an arbitrary adoption, in matters of faith, of opinions at variance with the doctrines delivered by CHRIST and His Apostles, and received by the Catholic Church,—while false doctrine is that which is at variance with what is contained in that "form of sound words" which we are commanded to "hold fast," and to which the Church adheres, and requires all her members to receive and to reverence.

As it is truth unites, so is it error that divides men. And it is because the sects are in error that they are separated from us and divided. Men have arisen in our midst "speaking perverse things to draw disciples after them;" and so it has come to pass, that many will not "endure sound doctrine," but "having itching ears," run after unauthorized and false teachers, who please them by pandering to their prejudices, rather than edify them by inculcating the truth. And can these have any claim to ordination by Bishops of the Church? Impossible!

It is not enough that such men might make certain professions of a *qualified* agreement with the Church. Their hostile, their schismatical position, in relation to the Church, were a practical argument against the validity of any such plea. Let them first prove their allegiance to the Church, and then will it be time enough to consider whether the Church is to confer upon them her privileges, and invest them with her authority. Would any earthly potentate bestow his commission upon one who rebelled against his government, and defied his authority? The idea is monstrous.

But the Ordination Service itself would be an insurmountable barrier to so outrageous a prostitution of prerogative and power. How, in the first place, could the Bishop, with any consistency, pray that GOD would "*replenish* them with the truth of his doctrine," when they were all the while standing out against the truth of that doctrine, as held by the Church? Or, with what show of reason could the Bishop exhort them "that they have in remembrance into how high a dignity, and to how weighty an office and charge, they are called,—that is to say, to be messengers, watchmen, and stewards of the LORD, to teach and to premonish, to feed and to provide for the LORD's family," when they had not, and could not have, the Church's confidence for such a trust, seeing that they were aliens to her commonwealth, and rebels against her authority? Teach and premonish, feed and provide—what? Could they teach rightly, who themselves were in the wrong? Could they feed with what was wholesome and sound, who themselves had all their life long been living, it might be, on the husks of heresy? Or, again, how could the Bishop, with any sincerity, ask them: "Will you give faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of CHRIST, as the LORD hath commanded, and as this Church hath received the same," when he knew all the time, that they questioned such Doctrine, and slighted such Sacraments, and scorned such Discipline? *As this Church hath received the same!* Why, they were all the while, mentally and motively, in a position of denial that the Church had ever received anything of the kind! But, further and more contradictory still,—how, in the name of reason—how, with the commonest decency, could it be gravely demanded of them, "Would they be ready," and "with all faithful diligence," too, "to banish and drive away from the Church all erroneous and strange doctrines," when they themselves were, as their very separation testified, full of doctrines which the Church holds "erroneous and strange"?

Really, the absurdity—nay, the profanity—of the proposition becomes too monstrous to proceed with. The more one looks into it, the fuller does it seem to be of outrageous incongruities and revolting anomalies, and unholy compromises. Not that we mean to say Dr. MUHLENBERG ever so intended it—GOD forbid! He is much too holy and good a man for anything so repugnant to the Church's integrity. But he has evidently most grievously mistaken the effect of what he proposed.

Admission to the Holy Orders of the Church is not a thing to be trifled with. It has a meaning far too solemn to be lightly conceded—it involves a responsibility much too awful to be indiscriminately bestowed. There is such a thing as duteous love, which they must at least possess who seek ordination at her hands; and that all-hallowing Spirit from above which must animate the rite, will never, we may rest assured, be propitiated where it is not; while that must be enforced and maintained which, without both love and duty, could not exist—

"OBEDIENCE, such as holds the hosts on high,
And pure Heaven-soothing ORDER."

THE SAVINGS OF INDUSTRY.

The excitement that has lately prevailed in this and some other cities of the Union regarding our Savings' Banks, may render interesting and seasonable a few remarks upon the general subject,—not for the purpose of criticising the system in operation here, which many circumstances have conspired to make what it unfortunately is, but with the view of briefly showing what has been done therein in that older and altogether differently situated country from which we have derived so many of our social institutions, and what has been the practical result there down to the present time. We need say nothing of the importance of such provisions for the ready and safe investment of the savings of the working classes: it is self-evident upon the slightest consideration of the question; and it is certainly a matter of no trifling moment, to make such provisions, in their character and in their working, at once as popular and as secure as possible.

The English Savings' Banks may be regarded as a national, if not a government institution. Their establishment, it is true, is in nowise compulsory; but wherever established, and under whatever circumstances, they are placed under strict legal regulation, in all their departments, and in all their operations, with the object of securing their safety and stability. The Legislature of the kingdom has from time to time interposed to carry out more and more fully and securely that important object. And one of the means adopted for that purpose, is, to invest the Imperial Government itself with a certain power of inspection, and degree of control over them. The moneys received are all invested in the Public Funds,—thus guaranteeing a security for the same, which is as safe and reliable as any that could possibly be obtained, and deriving therefrom a rate of interest such as no other kind of investment, equally unexceptionable, could be expected to furnish. In proof of the popularity of this plan, and of its extensive availableness and usefulness among perhaps the humblest of the working classes, and among domestic and other servants, who constitute the great bulk of the depositors in these Banks, we need only adduce one or two statistics upon the subject. We find, for instance, from a late Parliamentary document, that for England alone—which is but a section, though by far the highest, of the United Kingdom—the amount invested by depositors was at that time £24,238,748—nearly twenty-four millions and a quarter sterling, or about one hundred and twenty-one millions of dollars. And this mostly in small sums. For the number of depositors was 846,445; and the average amount of each deposit is thus but £29. This affords a remarkable proof of the popularity of, and the confidence in, such institutions in England. The amount of the deposits we have given, too, is exclusive of those made through friendly societies, which reach to the sum of £1,151,891, as an entirely separate accumulation and investment of the saved earnings of working men and women. So that, altogether, there is as much as nearly twenty-five millions and a half pounds sterling of investments of small savings of the labouring classes in the Public Funds of the British Empire.

Among the legislative interferences with Savings' Banks in England, was a measure of the last session of Parliament, entitled "An Act to consolidate and amend the laws, and to grant additional facilities in relation to the purchase of Government Annuities, through the medium of Savings' Banks, and to make other provisions in respect thereof." This Act provides, accordingly, for the receipt, by the National Debt Commissioners, of money from depositors for the purchase of such Annuities, and for their granting to any such depositors, any immediate or deferred Life Annuities dependent on single lives, or immediate annuities dependent on joint lives, with benefit of survivorship, or on the joint continuance of two lives, to any amount not less than £4, or more than £30 in the whole, to or for the benefit of any one person,—such annuities not to be assignable, except in cases of bankruptcy or insolvency. It also empowers the commissioners to make rules and regulations; and they are required to lay the accounts before Parliament annually. In the session just entered upon, such accounts, if any are ready, will, of course, be forthcoming, and we shall then be enabled to form some idea of the operation of the plan; but we understand that it has been well received by those for whose benefit it was designed, and that it was evidently calculated to give a fresh impulse to the system of Savings' Banks, as established and regulated in that country.

Friendly Societies have also been the subject of anxious legislation in England; and some eight or nine years since an important Act was passed, which enacted that such Societies might be established, for the lawful insurance of money to be paid on the death of the members to their husbands, wives, or children, kindred, or nominees—or for their present relief, maintenance, or endowment—or for making good any loss by fire, flood, or shipwreck,—or for the frugal investment of the savings of the members,—or for any purpose which should be certified to be legal by any of the law-officers of the Crown in England, Scotland, or Ireland, and which should be thereafter allowed by one of her Majesty's Principal Secretaries of State, as a purpose to which the powers and facilities of the Act ought to be extended: limiting, however, the sum to be assured to any member to £200, such limitation to be inserted in the rules of every such Society.

We observe by the English journals lately received, that the subject has been taken up in that country in another form—taken up by some of the Life Insurance Companies. One very substantial Company, in particular, we learn, "has adopted a simple and inexpensive machinery, through the instrumentality of the Clergy, by which the poorest in the land may secure a small sum of money, payable one-half at death, and one-half at the expiration of three months from that event, and thus relieve the widow and orphan from the pressure occasioned at that season of distress." The plan by which this object may be effected, is thus described: "The assured makes a weekly payment of one penny, or any larger sum, so long as he lives, and thus secures to his survivors a certain sum at his death, varying according to the time of life at which he commences to assure." This, it must be acknowledged, is a very simple plan, and one of which the poorest laborer may readily avail himself. And judging from the high auspices under which it is brought forward, we are inclined to think that it is to be considered an entirely safe one. The reports of public meetings are given in the papers for the purpose of promoting and extending this object among the laboring population of London. At one of these, which was presided over by the Vicar of one of the most populous parishes of the metropolis, it was distinctly stated that one purpose in view was that of withdrawing that population from Friendly Societies of a questionable character. "Many of such Societies," it was observed, "would not bear the test of time; while they were too often connected with public houses. It was thought better, therefore, on both these accounts, that the working classes should place themselves under the control of established assurance offices"—such offices being all registered under Act of Parliament, and subject to a certain supervision by a department of the Government.

The importance of the whole subject has been made painfully apparent here lately; and we have thought, therefore, that these allusions to the proceedings of our transatlantic neighbors, with reference thereto, might not be out of place at such a conjuncture.

THOUGHTS ON CURRENT EVENTS.

We have just received our English mail, which is unusually barren of ecclesiastical intelligence. The only item of much interest is the intelligence that the Commission appointed by the Archbishop of Canterbury has commenced its proceedings. The names of the Commissioners are given, but we do not mention them, because they convey no information to our minds, and would probably convey none to those of our readers. Beside, we think it most probable that they will be found in another part of the paper in which these thoughts will appear. The *Daily News* favors us with the information that the constitution of the Commission is such as to insure an impartial examination of the question. We hope that this may be really so, but we are by no means inclined to attach much importance to the opinion of the *News*, a radical paper, upon such a question. We must continue to regret that the Archbishop did not take the friendly hint of Lord Campbell, and drop proceedings, which may produce evil, and cannot produce any good.

Political matters look rather gloomy. The continued resistance of Sebastopol, and the sufferings of the army before it, brought vividly before the minds of the public by the newspaper correspondents, and the publication of private letters, have a very depressing influence on the public mind. The *Times*, as usual, falls in with the depressed tone, and is attacking Lord Raglan and the Ministry. It is, we suppose, not without some connection with this state of things, that the same paper is seized with a paroxysm of ultra-Protestantism, and abuses *Heart's Ease*, because it teaches Baptismal Regeneration, and the Pagan doctrines of fate. The last it certainly does not teach, and the other it rather assumes than teaches. There is really no direct teaching on the subject; although it is manifest to the careful reader that the accomplished authoress holds the doctrine. But Mr. Gladstone and the Duke of Newcastle have been said to be Tractarians. Miss too has been said to be a Tractarian. It is, we believe, true, that she lives in the neighborhood of Mr. Nightingale, whose daughter has been guilty of the offence of leading the corps of nurses at Scutari, and who is also a Tractarian, and a protege of Mr. Sidney Herbert, who is just such a Tractarian as the Duke of Newcastle and Mr. Gladstone. We believe that all five, the three gentlemen and two ladies, are of the same theological school—that which holds the doctrines of the Prayer Book—and holding them, desires to see them carried out for the benefit of the souls and bodies of men. It is, therefore, quite obvious that an attack on Tractarianism, may be so worked as to prejudice the Chancellor of the Exchequer, the War Minister, and he who has charge of the finances of the army. Therefore, one of the best books ever written must be condemned in the columns of the *Times*.

The general state of public affairs in England is not however discouraging; for several weeks the specie in the Bank of England has been steadily increasing, notwithstanding the cessation of imports from this country. There is reason, too, to believe that the revenue of the country will be found to have exceeded its expenditure during the year 1854.

The financial affairs of France are by no means so flourishing, and a large loan will be required. The Emperor's war speech is said to have been received by the public at large with marked coldness. The people feel the pressure of the war, both for men and money, and are uneasy under the demands for both indicated in the speech. Under the first Napoleon, still greater demands for both were made, but the people were kept in good humor by the victories which for many years were constantly reported to them. Whether Sebastopol will be taken or not, we do not pretend to be able to predict. That it will be taken, if it can be done, is certain. For the duration of the Ministry in Great Britain, and of the dynasty in France, are probably dependent upon the issue.

Negotiations for peace are still going on,—not, we apprehend, with much sincerity on the part of either of the belligerents. Prussia is desirous of bringing about a peace which may save her from the necessity of engaging in a war in which she must go against either the feelings of the people or those of the king. Austria, too, would like to be spared a war. These two powers are, therefore, dragging both Russia and the Allies into negotiations, into which they cannot refuse to enter, but which they cannot suffer to come to any practical conclusion. The Allies have commenced the war in order to check the advances of Russia toward universal dominion, by rescuing Turkey from her grasp. Should they make peace without attaining that object, the ends have been defeated. Defeat, beside other disagreeable circumstances, may possibly involve the fall of a ministry on one side of the channel, and of a dynasty, on the other. It is manifest that the course of the war has not been such as would prepare the most powerful sovereign in Europe to consent to a practical limitation of his power, involving a change in the policy which his house has pursued for more than a century and a-half.

In our country we do not see much worthy of remark. The administration are said, we hope truly, to have given up the annexation policy, and to have determined to abandon Cuba to its fate, and even relax the grasp which they had fastened upon the Sandwich Islands. We suppose that the change of policy, if it has taken place—and there are symptoms of it in the President's Message—is to be traced to the success of the new party, and the consequently diminished power of that which is called Democratic. For ourselves, we have not the slightest confidence in any political party. They are all in our eyes, with the exception of the new party, mere combinations of office-hunters, gulling the people with words. The new party seems to have real principles, with a foundation truth; but we see no security that it may not at any moment assume the same character with the others. In the meantime we look with dread at the practical spirit in which it is conducted. While we regard as all-important the stopping the influx of foreigners into our constituencies, because they have become a dangerous power in the State, and tend to involve us in foreign quarrels, we think that good faith requires that those who are already naturalized should be regarded as entitled to all the rights of citizens. At the same time, we must say that it appears to us, that the appointment of foreigners, especially such as Mr. Soule, to represent us abroad, is scarcely prudent. H. D. E.

Baltimore, January 22, 1850.

NOTES AND COMMENTS.

The American Church and the War.—The Hamilton (Canada West) *Gazette* has a long and able article on this subject, full of apprehensions "that the kindly feelings which prevailed, and we trust do still prevail to a very great extent, between the American branch of the Church—the Mother Church of England—and her Canadian daughter, are likely to sustain a serious check from the tone of feeling manifested by some leading members of the former, with respect to the great contest now waging against the encroachments of despotism." The grounds of this apprehension are first, that "Bishop Horatio Southgate, a prelate whom we were desirous to honor, not merely for his office sake, but more especially for his sound Church principles, and the zeal he has manifested in diffusing them, has written a book called the 'War in the East,' in which he heartily espouses the *Russian* side of the question;" and, second, that "the *Church Journal*, edited by a clergyman of the city of New York, and of which the chief editor is, we believe, the son of a Bishop, well known from his controversial writings, endorses Bishop Southgate." This is, no doubt, all true. But we think our respected contemporary is too ready to take it as an expression of the feeling of the Church. For our part, we do not think it is anything of the kind. Doubtless, we all regret this war, as we abominate all war. But there is no evidence whatever extant, that the sympathies of American Churchmen are, with a very few singular exceptions, on "the Russian side." Our paper is, it is true, honorably excepted by the Canadian journalist. "*The Churchman*," he remarks, "one of the ablest religious papers on this continent, comes out in an unmistakable manner in defence of the Allies. Apart from the editorial matter, the thoughtful and philosophical writer who furnishes the weekly series of 'Thoughts upon Current Events,' and who, it is evident, is a thorough republican, notwithstanding his sympathy with our cause, thus writes in the last number of *The Churchman*"—And then he gives an extract from one of our talented contributor's recent articles, in which Russia is strongly and justly denounced. Our Canadian friends may depend upon it that the expressions of opinion which they find in our columns are much more correct and reliable, as respects the great body of the Church, than those which appear to have given them so much uneasiness. We, too, as respects our Church brother here, have been struck with the "very flippant *impartiality* with which the events of the war have been treated in his columns." But we do not think this goes for much. It is, however, quite certain that our Church can have little or nothing in common with Russia, whose Czar, could he but succeed in this war, would (in the words of our H. D. E.) "look far more like anti-Christ than the Roman Pontiff has ever done."

Presbyterian Puseyism.—To attach importance to forms and ceremonies in our Church Service,—to be careful to kneel when we pray, and stand when we praise,—as well as to be generally reverent in the Sanctuary,—all this has been wont to be esteemed, by the school to which the *Episcopal Recorder* belongs, as rank "Puseyism." Yet now we see Presbyterians insisting upon its importance, and our Episcopal contemporary commending it to our notice! The *Recorder* observes: "We call the particular attention of the New York *Churchman* to the following additional evidence of 'harmony among the Evangelical Sects,' as it is pleased to call them, on behalf of the doctrines and usages of the Episcopal Church. 'An Old School Presbyterian' thus writes to the New York *Independent*"—And then it gives a long article from that paper upon the subject, from which we make the following extract:—

> Why should we, in our intense fear of being thought Popish, or at least High Church, reject those forms, if forms they may be called, which would add so materially alike to the strength and beauty of our Church-service? Why is it that upon entering a Presbyterian church during the time of prayer, we find the minister standing (he *has* to stand, though why or wherefore, more than the congregation, it would be hard to say), some of the men standing, a few zealous, strong-minded women standing likewise, but the majority of the congregation sitting, and a good many of them lounging in their pews. This is an outrageous want of reverence, which it is high time the fathers and brethren of the churches should take in hand. The General Assembly may recommend as much as they like that the congregations should stand during prayer. *Recommending* won't do; those who are too lazy to stand or to kneel, should be *made* to do one or the other. Kneeling is the proper, the Scriptural posture, and should be universally adopted in all our churches. Who ever dreams of sitting down to pray at home, and how is the case altered when we come to the sanctuary? A modern writer has well remarked, "Presbyterians, and they alone in heaven, or earth, sit down to pray, sit down to praise." What a comfort and encouragement it would be to the heart of a minister, if he could feel that when he says, "Let us pray," his whole congregation to a man and to a woman, united with him at least in the outward act of religious worship.

Thus the Presbyterians, it is plain, are on the eve of adopting "Puseyite" principles, and our "evangelical" Episcopal contemporary is backing them up in it! But as to its furnishing "evidence of harmony among the Evangelical sects on behalf of the doctrines and usages of the Episcopal Church"—that is all moonshine. Beside, if even it did—what then? So long as they remained schismatics, of what practical interest could it possibly be to the Church? Our distinctive doctrines, as a Church—all, in fact, that distinguishes the Church from a sect—would remain unharmonized, unsympathized with, so long as the Presbyterians stood without her pale, so long as they continued a religious community following some particular master, instead of adhering to the teaching of the Catholic Church.

Indolent and Indifferent Benevolence.—Our attention has been called to the following extract from one of our contemporaries:—

> It is quite respectable to subscribe a few dollars to a Relief Association or a Benevolent Institution; and it is a cheap way of satisfying conscience that the duty of doing good to unfortunate fellow-creatures has been done. It is much more convenient to pay over annually a small sum to a "charity," and then enjoy the comforts of life, in self-satisfied indifference to the condition of suffering humanity, than to become, in person, a minister of mercy and love to the afflicted, the wretched, and the destitute—to encourage the desponding, search out the needy, and labor within one's sphere to diffuse a spirit of industry, temperance, economy, and self-dependence. The truth is, the majority of the world are disposed to adopt the most indolent and cheapest style of benevolence. We are all too much inclined to commute with conscience, or to purchase exemption from the duty of a personal discharge of our Christian duties. We don't like to serve in the army of Christian soldiers, but would rather pay heavy taxes to artificial benevolence.

We are told that this specious sort of "charity" is too much in vogue among us; and we are afraid it is so. There was certainly very striking evidence in the great event of last week, that not only the "most indolent and cheapest," but the most luxurious and heartless style of benevolence is the too prevalent fashion. We have no objection to people doing good in their own way. All we protest against is the name of anything so sacred as *charity* being thus profaned by an uncharitable world.

"The Church *versus* Christ."—We find this, in one sense, blasphemous expression, as the heading of an article in one of our Presbyterian exchanges, suggested, strange to say, by some recent remarks of a (so-called) Church paper, the *Episcopal Recorder*, which denounced what it called "the continued and reiterated occurrence of the word Church," and decried even the "Church's Sacraments," as well as the "Church's work and the Church's way." It amounts, in fact, to a something very like an aversion to the Church—a being ashamed of her. No wonder, therefore, that the Presbyterians should chuckle at this, and rejoice that such views of an *Episcopal* journalist should be "very different from those advocated by some of his contemporaries in the same fold." Is there not, then, in this, on the part of one calling himself a Churchman, a great want of consistency, nay, of honesty and good faith? The Church versus Christ! Why, what is the Church but Christ's Body? And, as the Apostle, in the fourth chapter to the Ephesians, says, "There is one Body and one Spirit, even as ye are called in one hope of your calling." Again, in the tenth chapter to the Corinthians (1st), "We, being many, are one bread and one Body." And, further, with reference to Christ, the Apostle says to the Colossians, "for his Body's sake, *which is the Church*." Could anything be clearer than this? And, as an eminent English divine has well and truly said, "It is through the ordinances and Sacraments of the Church, administered by its divinely-appointed officers, that we are brought into union and communion with the invisible Saviour: it is through the visible Body that we are to receive communications from the invisible Spirit." Such is the Church—such is the teaching of Holy Scripture on the subject. Is it not something like blasphemy, then, to give expression to such an idea as the Church *against* Christ? Presbyterians, for anything we know, may be able to reconcile it to their consciences; but for one who calls himself a Churchman, and who has his ordination vows as a Minister of the Church upon him, to give occasion, by his laxity and faithlessness, for the expression of such an idea, is something, to say the least of it, both immoral and irreligious.

To Correspondents.

"Mark" has a great deal to learn of Christian principle, ere he should presume to write on Christian Charity. To say that this Heavenly Grace was present in the ball at the Opera House, which he so valiantly, yet so vainly, defends, would be a gross and profane libel upon anything so sacred and so pure. The test is a simple one. If a man cannot bestow a dollar upon the poor and destitute, without being allowed to spend ten upon his own gratification, is it not a falsehood and a profanity to call anything so impregnated with the essence of selfishness, by the divine name of Charity! If the dancers had given all they spent upon the ball to the poor—or even so large a share of it as they spent upon themselves—then there might have been some claim to charitable motives. But to throw the poor and starving the leavings, as it were, of their own selfish gratifications—their own heartless overjoying, as it seemed, at an occasion of misery, under the plea of relieving it—and to call it *Charity*, were an impious mockery, a dangerous delusion, and a fatal snare. To the worldling all this, we know, is foolishness; but it is God's truth, nevertheless. The subject well deserves an honest rebuke from our pulpits.

To the question of D. D. F.—"Is it not better that our public daily journals should treat upon religious subjects, rather than never make mention of them?" we answer emphatically, *No*. If our friend will favour us with a call, we will endeavour to explain to him why.

For The Churchman.

EVANGELICALS IN BOSTON.

Boston, Jan. 22, 1855.

Mr. Editor: I use the word "Evangelical" in no bad or captious sense. It has been appropriated by certain sects among us as their right and their crown. It is quite convenient. It does no harm. It misleads no one. It is always well to describe men as they describe themselves. I speak in this letter of the "Evangelical Congregational Church;" the "Puritan Church," of this community; the State Church of Massachusetts; for so it is: the law recognizes it; settles its ministers for life, unless they refuse duty, change essential doctrine, or become immoral in life. This is the dominant sect among us; and as such is wholly inadequate to meet the religious wants of this community. As the Unitarianism of New England is the child of this Evangelicalism, the parent is most powerfully influenced by the child. A Presbyterian from New York is painfully struck with the style and subject matter of the preaching in New England—the feebleness of its tone—the German mystic statement of its doctrines—the blind and cautious manner the Atonement is spoken of, if at all—the absence of that great central truth, the Godhead of the Son of God, from the sermons of these men. With his lips shut, with his ears closed, let down at night in the midst of a congregation, he could tell that he was in a Boston Church. On the other hand, a preacher of the same school, from New York, when he visits this city, is at once known by the boldness of his preaching and the prominence he gives to the Divinity of the Redeemer. The reason is obvious. The Evangelical minister of Boston is constantly beset by the Unitarian influence, none the less powerful because often hid. He is in a community in which this element is all predominant. It presides in the judiciary. It controls the bar. It has held the educational power, long and tenaciously. It attended him in his collegiate course. It meets him in his social and professional calls. It outvotes him in benevolent and philanthropic societies. He comes in or stays out of them at its bidding. He is tacked on to committees of visitation, in some subordinate place in the annual visitation of Harvard College. He goes into the study and writes his sermons, weighs his sentences, sounds and softens them, and selects his phrases, knowing that by this system of cavil he will be tried. He goes into his pulpit and delivers the sermon so prepared with the classic coldness of the Socinian. The "Evangelical Minister" from New York has had his training in another school. He comes from the Church atmosphere. He lives in the midst of a community, with whom the Godhead of the Redeemer is the central truth of Christianity. He knows that with them the altar is the centre of worship, because on it we place the emblems of the "Body and blood of our Lord Jesus Christ." He knows that the Church bows at the "Name of Jesus," because He is "the Mighty God, the Everlasting Father." He knows that the Deity of the Saviour is the theme of daily praise, without disguise or qualification, as oft as the *Gloria Patri* is said or sung—as oft as the *Gloria in Excelsis* is chanted—as oft as the magnificent *Te Deum* is poured forth from an exultant heart, or the lips utter "Thou art the Everlasting Son of the Father!" "Thou art the King of Glory, O Christ!"—as oft as the Creed of the Apostles is recited, or the *Nicene* said—as oft as the Litany is used and its solemn responses go out from penitent lips. The atmosphere he breathes—in which he was educated—under which he treads the pathway of social life—by which he studies,—by which he preaches—is redolent with the adoration of the "Holy, blessed, and glorious Trinity, three Persons, and one God!" And when such an one comes into this cold and unbelieving community, the contrast is marked and felt. Evangelism has but a feeble hold of this community. The population of Boston has increased within a few years at a most rapid rate. But the sect under consideration is not as strong in Boston as it was ten years ago. It has not, to my knowledge, formed one new church within that time that now abides, unless the "Shawmut Church" at the South End be an exception, and that, I think, was organised before that period. Within ten years, several churches have been abandoned and dissolved. More than twenty years ago, the "Salem Church," in the extreme North end of the city, was formed. It was stronger, more influential, at the day of its birth than now. It then boasted of pastors such as Edwards and Blagden. Now Edward Beecher, D.D., is pastor. You may hear in his pulpit, any Sunday, almost all the topics of the day; but little of Christ crucified. He has generally on hand some historical subject, or some secular theme, and gives weekly notice of his topics through the daily press. He has recently published a new work on theology, modestly styled "The Conflict of Ages," which he concludes he has ended. He attempts to account for the universal depravity of men by the theory, that we all lived and sinned in another life, and came to repent, only we don't know it. The Bowdoin Street Church, Dr. Lyman Beecher's old church, has by no means as large a congregation as it had twenty years ago, and the audiences in Essex Street Church and the Old South are quite thin. The Central Church, at the time of its dedication, had one of the strongest congregations in Boston. The Rev. W. M. Rogers was its pastor, and one of the ablest and best men in Boston. He was censured for changes he introduced into his services. He used chants, as in the Episcopal Church. He introduced sitting or bowing in time of prayer. He wore a gown, and would have worn bands, if he had consulted his own taste. He opposed "Evangelism" at the time itinerant preachers were on the travel from place to place to get up revivals. As an Evangelist, Mr. Kirk was not admitted to his pulpit. And had he lived his life over again, it is said he would have entered the Church. His successor is a man of feeble ability—a student of the New Haven school, verging almost to Unitarianism—and, on account of his latitudinarianism, has already divided his church, and sent some of the oldest and soundest members away—and while no congregations have been formed to take their place, the churches of the "Messiah," "Green street," "Union Church," "Pilgrim Church," "Old Colony Church," and "Edwards' Church," all "orthodox" churches, have ceased to be within the last six years, and three of their congregations attend the house since bought and occupied by the "Church of the Advent."

But one of the most marked changes among the Evangelicals—one that has already driven from their influence many sober-minded persons, and will drive away more—is the secular preaching of this sect. Nothing comes amiss; and all new themes of political excitement serve for one sermon more—for one more advertisement in the secular papers, and one more crowd. Nebraska, the Maine Law, the Great West, Native Americanism, and kindred topics, fill up the hour devoted, professedly, to prayer, praise, and the Holy Gospel. The Rev. Dr. Waterbury took occasion, a short time since, in his pulpit at Bowdoin street, to rebuke and deplore this state of things in the sect, and to point to where it must end. The great political revolution in this State owes much to the pulpit. As a result, some sixty members of the clerical profession are in the Massachusetts Legislature. Among them is but one who ever wore the Priestly robes, and he was deposed some years ago. And this clerical effort came quite near to electing Theodore Parker as Chaplain to the Legislature.

As might be expected, many are leaving these Sanctuaries for the Church. Among the young this is especially true. If it were proper to give the names of families, I could array a list of noble names, who were trained after the "Strictest Sect" of Puritanism—many children, with the consent of their parents, and many families among the leading Congregationalists, have turned into the true fold. One of the leading men in this community, when in Europe, was a constant attendant on the Episcopal Church, and professed an attendance on Daily Prayers in the church on his return; and a large and influential family at Park street, upon the death of its head, sold its pew in that church, and joined the Episcopal Church. Indeed, the want of common reverence in such places of worship—the familiar and colloquial addresses to the Father Almighty—the scanty reading of God's Holy Word on the Sabbath—the light and trifling character of the music—the secular themes addressed to them from the pulpit, who are calling for the Lamb of God, the way to the cross, and the forgiveness of sins, can only turn men from the Sanctuary unsatisfied, if not with disgust. Hence it is that so large a part of our population do not go to church at all. Hence it is that Sabbath desecration has become so general and so alarming in our midst. And hence it is that many new things have been invented to induce people to go "to meeting;" among which may be named culinary apparatus for cooking food on festive nights, and the gathering of persons together, to have a "good time."

Nor in doctrinal matters are things much better. The Old School and the New division rage here; the New School attempt to soften Calvinism, and make it rational and palatable. They now control Andover, and claim Prof. Park, the Divinity Professor at the Theological School, as the head of the "Young America" of the Congregational church. Andover, founded by its pastors to stem the tide of Socinianism in New England; Andover, whose creed must be sworn to anew by each Professor once in every five years, the old oath only lasting thus long; Andover, the school of the prophets, is now an infected institution. No enemy of this sect could say or print harder things about it as a heterodox institution than is said and printed by men who claim to be of the Congregational school.

In such a community the Church opens her arms, and with her inviting voice calls upon all to enter and be at rest. Strangers are invited to "Walk about Zion," "consider" her services, and join in her worship. She takes the lambs in her gracious arms, and seals them heirs of grace,—she lays on them the holy hands of Confirmation. Nor does she loosen her hold upon them till they go up to join the Church of the Redeemer in Heaven. Her services are scriptural, chaste, and orderly; her laws are plain and imperative; her churches are consecrated to the great end of religion; her priests are clothed in the vestment sanctioned by ages, and which indicates to all that the man of God is in the immediate presence of his Maker. The themes spoken from her pulpit are such and such only as "become the Gospel of Christ," and the lips of the messengers of grace to guilty men. In her Sanctuary, the Holy Word of God is addressed to men by priestly lips. The Holy Gospel, the Psalms, the Law of God, and the Epistles are duly read. All the people praise God; all worship the "Father everlasting;" and prayers hallowed in the Church from the days of its Author, adapted to all conditions and degrees, in which all may join, though remote from each other, in the best form of sound words, and in language so chaste, pure, impressive as to extort admiration from those even who reject the same. At the font, the altar, and the tomb, she meets the wants of all who confide in her. The Sacraments invite the lost and disconsolate to peace, faith, and salvation. In sickness she consoles; throws the halo of immortal life over the grave, and points to the "better country." And yet in our midst are many things needful to shed forth her lustre. Perhaps in another letter I may allude to some of them. A Churchman.

INEFFICIENCY IN THE ADMINISTRATION OF THE CHURCH.

Mr. Editor:—A few Sabbaths since I attended St. Paul's Church, Hoboken, where I listened to an appropriate and eloquent discourse from the Rector. In his discourse he alluded to the inefficiency of the Church, of the thoughtlessness and neglect of Churchmen in their irregular attendance on the Sanctuary, and the failure of parents to impress more deeply on the minds of their children their duty of being more attentive to the studies of the Sunday School, and the worship of the Sanctuary, as set forth in the Book of Common Prayer. Thinking that the quotations I have made from the sermon may be of good effect to many of your readers, I send them to you for publication.

G. W. A.

Hoboken, Jan. 22, 1855.

> Who can feel more sensibly than the rector of a Parish church, the inefficiency of our administration of the Church of God? We know it. We confess it. But because it is inefficient through *our* want of zeal and self-denial, shall we, therefore, bring the Church down to a level with the short-sighted and time-serving policy of the world? God forbid! If we, who are members of the Church by baptism, served our Church with half the zeal we serve the world, there would be no lack of efficiency in the Church, no dreaming of spreading her out into a broadness which can have neither length nor depth—*no forming of Brotherhoods and Sisterhoods, of Protective Associations and Odd Fellowships*, as satires on the Church's alms, and charity, and compassion, and communion; but the Church *would* be what God *will* make it, when we become more worthy of it, the efficient teacher of the Word of God, the treasury of good works, and the fruits of self-denial, from which man will never go away naked or hungry, and the ark in which every one who wills may safely ride the billows of life and be borne to the haven of eternal rest and blessedness.
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> Mary, you remember, when, through her own remissness, she had lost the Saviour, never dreamed of blaming herself: when she found Him where she ought never to have lost Him, she blamed Him for her *own carelessness*! It is so with us; instead of censuring our *own* inefficiency in the Church, we are disposed to accuse the Church of inefficiency! Let us only be faithful to the high honor conferred upon us—treasure up in our hearts, with religious faith, all God says about His Church. Be careful to mind our own business, and never for any consideration desert the post to which we have been called in the providence of God, and we promise you that we will never doubt the efficiency of our Church, nor seek her sorrowing—nor have reason to suspect that she is not equal to the exigencies of the times; but, like Joseph and Mary, we shall be ministered unto by angels—march onward, cheered with a voice whispering in our ear, "This is the way, walk therein;" and in every contest in which we may be engaged for the rescue of fallen humanity, we will be furnished with a fresh illustration that even the gates of hell shall not prevail over the Church of our Lord's appointment. * * *
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> We cannot but admire and propose as worthy of all imitation, the piety shown by the Holy Family, in taking the child Jesus from Nazareth to Jerusalem to worship with them in the Temple of God. The distance was seventy miles! If we take into consideration the inconveniences of travelling then, it will be necessary to compare their journey with what a journey now would be of even seven hundred miles. The Holy Family did not refuse to present their child in the Temple, because they would have to bring Him, as they did, with the badge of poverty! Though poor, they never pleaded as an excuse for the neglect of their religious duties, that they had not means to purchase or hire part of the *House of God!*—nor that they lived too far away from the Church of God to admit of their attendance, nor that their clothing was not good enough to worship God in—that they had no conveyance to attend the sanctuary—nor that they could not make as much display as others—nor that it was too hot or too cold, too wet or too dry; nor that they had not strength to endure the service, or too much strength to be patient with it; or that they were hindered by the arrival of a guest, or by expecting one who did not come; nor that they were too much exhausted by the labors of the world to admit of their engaging in the services of the sanctuary—nor any other of the thousand excuses by which we are accustomed to excuse ourselves.

Gerard Hallock, Esq., the wealthy editor and proprietor of the New York *Journal of Commerce*, resides in New Haven, Conn., where he supports a church and minister himself. Every Monday morning the minister is expected to breakfast with him, and on lifting his plate, finds his weekly salary of $42 beneath it.—*Banner of the Cross.*

Funeral of Dr. Routh, of Oxford.—The Oxford papers give interesting accounts of the funeral of this venerable and extraordinary man, which took place in the chapel of the College, at noon-day:—

> The procession was formed in front of the Presidential lodgings, and proceeded through the cloisters to the sacred building which was to furnish the remains of the deceased with their last resting-place. It is calculated to have numbered upward of 300 persons. The coffin was carried by eight of the College servants, and bore upon its lid the following inscription:—
>
> Martinus Josephus Routh,
> S. T. P.,
> Collegii B. M. Magdalenæ,
> Præses,
> Obiit die Decemb. XXII,
> MDCCCLIV,
> Ætat C.
>
> Almost the whole body of Fellows, 40 in number, and about 30 of the Demies were present. The pall was borne by the Vice-Chancellor, the Provost of Oriel, the Masters of Baliol and Pembroke, the Regius Professor of Divinity (Dr. Jacobson), the Principal of Magdalene Hall, the Master of University, the Principal of New Inn Hall, the Regius Professor of Pastoral Theology (Dr. Ogilvie), and the Rev. Vaughan Thomas. The following relatives of the deceased attended the corpse: His nephew, Mr. Reginald Routh, the heir-at-law and chief mourner; the Rev. J. Routh, Mr. Robert Routh, Mr. Morris Midlen, Colonel Blagrave, and Mr. E. Blagrave. The Bishop of Oxford, and a large number of private friends and former members of the College, were also in the procession.
>
> The procession moved round the entire circuit of the cloisters, while the choir chanted the sentences with a very solemn effect. Inside the chapel the scene was most impressive. The building was hung with black, and lighted with waxen tapers. The choir, Fellows, and Demies, in their surplices, filled almost the whole of the inner chapel, while the antechapel was crowded with numbers of those who had formed part of the procession, and with others who had received tickets of admission to witness the ceremony. The Service was performed by the Rev. H. Harris, the Vice-President, parts being chanted very beautifully by the choir, and the benediction was pronounced with great solemnity by the Bishop. The remains of the deceased were interred directly in front of the Communion-table. The ceremony, which made a most striking impression on all who witnessed it, was not concluded till half-past one o'clock.

Beauty Seen and Unseen.

The *Victoria Regia*, the great American Water Lily, a magnificent specimen of which, from the garden of Caleb Cope, of Philadelphia, delighted the visitors to the last Horticultural Exhibition in this city, has found a worthy expositor in Canada, in the person of John Fisk Allen, who writes on imperial folio, as though rivalling its size; and an illustrator in William Sharp, who, with pencil and brush, delineates its veins and tints. The editor of *The Church*, published at Toronto, in noticing this production, pens the following eloquent passage:—

> Beauty in itself seems to be a sort of overflowing expression of the perfection of the divine nature; and the profusion with which it is scattered over the world is a rebuke to the utilitarianism of the present day, which refuses adornment even to the House of God, unless in positions where it can be adorned by *men*. Here is this most wondrous of the flowering tribe—matchless in beauty—marvellous in its vast proportions—shedding its rich and delicate fragrance around it in its native streams—almost unseen by human eye—unknown, till yesterday, to all who could appreciate and marvel at its loveliness, yet blooming on from age to age in the solitudes where it dwelt, lifting up from the lone waters on which it lays a glorious eye of adoration to the still heavens above, and offering up for evermore the incense of its perfume.

What it Costs to Dress an American Lady.—A female writer in the *Home Journal*, in answer to the question, "What does it cost to dress a lady?" replies that $1000 a-year spent very carefully by a person who goes out much, would prove insufficient; that $2000 is nearer the average, without including furs and jewelry, and that $3000 or $4000 could be spent very easily when Russian sables and diamonds were brought into question.

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LITERATURE.

History of the Catholic Missions among the Indian Tribes of the United States, 1529–1854. By John Gilmary Shea. New York: Edward Dunnigan & Brother. 1855.

For *Catholic* we must, in this case, as in so many others, read *Roman Catholic.* This book is an account of the efforts which the Church of Rome has for more than three centuries been making to establish her system, her dogmas, and her domination, upon this continent. There was one thing which she never allowed the governments under her influence to neglect—to carry with their expeditions, and to incorporate with their enterprises, the religion to which they professed to belong, and which they were taught it was their duty to propagate throughout the world. Accordingly, the Spanish conquests of this Western world were all accompanied by the missionary exertions of the Priesthood; and the cross of Christ was planted simultaneously with the Standard of Braganza. In connection with this country, then, the Church of Rome rests a proud claim on the devotion of its missionaries, whose feet have traversed all the paths of the earth, passing beyond the limit where the warrior had been compelled to stay his conquering march, or where the searcher for gold, with thirst for wealth yet unsatisfied, perished in exhaustion and despair. In frail barks on the ocean, along the defiles of the Ural mountains and the perilous and tempestuous summits of the Andes, they have been seen for centuries going to and fro, impelled to sacrifice themselves for the world's life. That political results have been aimed at with religious successes, will be allowed by all conversant with the history of the Roman Catholic Church in Europe and in Asia. The Jesuits in China, of whom little is generally known, though of their labours the most ample records exist, afford palpable instances of the two united. Without allowing in our minds the civil policy of the heads of the Roman Church to detract from any assumed merit, a retrospective glance may be profitably taken of its missions in these United States, divisable into Spanish and French, the former dating with the epoch of the Spanish conquests on which they followed, and the latter with the founding of Acadia. The history of the one is the history of isolated efforts, by different religious bodies, in widely-severed tracts of country, engendered in peril, and ending in disaster; the other presents from the first a compact and successful movement, the foundations of which time has served to enlarge, and, in some sort, to consolidate.

Hardly had Spain gained a foothold in the West Indies, when it was resolved to take possession of the Northern provinces of the Gulf, to conciliate their warring tribes, or drive them into the interior. Never did hope so tempt ambition. The value of the projected prize was in rich proportion to the difficulty of attainment. All the indentations of the coast had been avariciously noted, and, with unerring eye, Santa Cruz, the modern Pensacola, chosen as the port of entry. It is the year 1526. A gallant fleet, bearing a company of twelve Franciscans, enter the bay, and a march of exploration commences. Far and near nothing is beheld but rank vegetation. The proud cities of their dreams fly before them. Poisoned arrows, and the more deadly shafts of fever, slay the brave but weary and disheartened hosts. The shore is once more reached. It is the same year of grace, but in place of a fleet, a few frail boats, and in place of a flushed and excited soldiery, the remnants of the shattered bands of Narvaez. They push off; but while in sight of land, a boat, containing the Franciscans, is wrecked. Some are drowned, while the rest perish in sudden or lingering deaths. Thus gloomily ends the first missionary venture. But four soldiers, who reached the Gulf of California by Texas and New Mexico, had tales of wonder to relate concerning magnificent cities, of powerful kingdoms, seen in the distance on their way. An Italian Franciscan friar, fired by the recital, hastens alone, and on foot, to realize these phantom kingdoms. The Gila already lies far behind him, and San Francisco is at his feet. The sun is setting as he reaches the summit of a spur of the Sierra Nevada. The golden and delusive beams light up scenes of such stupendous magnificence as to ravish his senses. Through the folly of his guides, the first friendship of the Indians is changed to hostility, and, with burning heart, he retraces his steps. Verily the half had not been told. Persuaded by his eloquence, the Government fits out another expedition. This has to do with reality. The Indians, mild and friendly, give a welcome to the armed men. There is nought to conquer; but there is, alas! nought to gain. With them had come a missionary, in the garb of a soldier, destined to perish by the arrows of roving Indians.

Meanwhile, De Soto, East of the Rio Grande, is pressing on, by forced marches, to the mouth of the Mississippi, with missionaries to convert the Indians as he conquers them. All these perish. The great leader himself dies as he reaches the ocean, and his hosts are driven into the river. The year 1554 witnesses a solitary envoy journeying through the Florida woods, with a purpose to win to the Gospel those whom arms cannot conquer. It is Andrew de Olmos, the first to found a mission. Two Dominicans are next seen planning the spiritual conquest of the whole of Florida. A scheme so vast, and planned in apparent certainty of suceess, demands a royal sanction. In company with the celebrated Las Casas, one takes his passage across the Atlantic, reveals his plan to Philip the King, and is aided by having placed at his disposal a vessel and stores. The destined port cannot be found. It is on the eve of Ascension Day, a day favourable by its associations for that warm enthusiasm on which the purpose had originated, that the missionary, attracted by the beauty of the shore along which he coasts, leaves the vessel, and commences the work. An Indian woman is his interpreter. In the deep shadow of those woods, the truth of eternal life is revealed, and the voice of prayer and song stretches adown the peaceful glades, till night falls tranquilly around the listening tribe. Finally, Pampo Bay is reached. A soldier of De Soto's, who has made his escape from captivity, comes on board to warn them. The leader of the expedition, self-reliant, without weapons, either on his person or in his vessel, goes ashore, is seized, withdrawn, and slain, and his followers driven into the water.

A storm in 1555 casts a number of shipwrecked Dominicans upon the Florida coast, who had been going from Havana to Vera Cruz. A cannon they had rescued keeps the Indians at bay, as they march toward a frontier town of Mexico. One missionary, exhausted, is buried, while yet alive, to the neck in sand, his companions being unable to carry him; the rest are slain.

With 1559 came the resolve to colonize the Northern shores of the Gulf of Mexico. A storm arises. The vessels are driven on shoals, the troops revolt, and are only rallied by the promise that they shall be led in search of a kingdom in the interior—the "kingdom" of the Creeks. Dominicans are the heralds, and the Indians are beaten to the woods. The army returns, the Dominicans alone remain, and, after years of labour have obtained only some few children to baptize. The mission of Santa Cruz was, therefore, abandoned. The failure would seem only to have quickened religious and political operations. Vessel after vessel set sail, and was wrecked on the inhospitable reefs. Missions were recommenced among the Creeks, whose beds were yet reared platforms, and their women only arrayed with aprons of grass. Opposed to universal polygamy, the missions were established and advanced. All seemed prosperity, when suddenly the missions were deserted. The Indians had gone, without warning, in search of their Winter stores. It was at this moment that the Florida mission was the theme of all Christendom. The head of the Order, the Spanish monarch, and the sovereign pontiff himself, had made it their especial concern, by innumerable letters and decrees. All in vain. Every effort was baffled. The scheme of bringing the Indians into settlements, and training them to the usages of civilized life, proved of no avail. Religion hid itself in a secular garb, till at a given season it was formally proposed to renounce the devil and all his works, whereupon the universal shout arose that "the devil was the best thing in the world." The year 1570 had come, and Florida, the hope of the Roman world, yet owned no spiritual rule. A wide-spread conspiracy, headed by Quiros, an apostate, had made all desolate, and Upper Florida was abandoned.

Meanwhile a ship, freighted with Jesuits appointed by St. Pius, was nearing the coast. These Jesuits, who came only as assistants, found themselves supreme. New Mexico received them, and Spanish vengeance was not withheld, to inspire with terror those who followed the councils of the apostate.

A new band of Franciscans, under Melendez, reached Florida in 1573. But this great commander, who had been called to lead the Spanish Armada to England, died. With his death the missions languished. Time wore on, with alternate successes and reverses, till Spanish power itself was threatened. Churches were broke open, priests were slain at the altar, their heads set on spears, and their bodies flung to the fowls of the air. The seventeenth century dawned, and the almost deserted missions were visited by the Bishop of Cuba. Fifteen years beheld on the coast and in the interior no less than twenty convents. The missions, advancing in the van of war, reached to the Apalaches, and presently rested on West Florida and Georgia. Not from within, but from without, in the growth of the English colonies, arose influences that threatened their existence. From the year 1684 the Indian tribes became the war allies of the British; the Indian converts of the Spanish priests came to be regarded as the lawful prizes of war. It is not necessary to trace the progress of that war to comprehend its effects. The cession of Florida to England was the deathblow of these missions; the Indians being expelled even from under the very walls of St. Augustine. All traces of the forced combination that had dominated, gradually disappeared.

The Indian missions in Mexico had a happier lot. A pious layman is seen with a band of soldiers furnished him by the Viceroy, halting in view of a desert country that stretches North. Vainly he appeals to their patriotism, their faith, their love of fame and glory. With an Indian guide he strikes North, and already in possession of a knowledge of the manners, customs, and the language of the Indians, gains a temporary triumph, ending in his murder. The processions of Santa Fe, San Custobal, Guadaloupe, and San Juan, arise; but the seventeenth century closes almost without a record, in a silence that only bodes a disastrous gloom.

Texan missionary attempts met eventual reverses. The missions were thought to have been secured, when in 1714 a Canadian arrived at the nearest Spanish post, with the announced purpose of establishing a commercial connection between his country and Mexico. It was, however, the inherent character of the organization itself that finally suppressed these missions; their machinery was too temporal, too secular, to survive the mandate, and ruined churches, aqueducts, and public works, are the sole remaining monuments of the exercise of that power, which, in affecting to give spiritual emancipation, enslaved the bodies of the converts.

The California missions are famous—pioneered by blood, maintained by slavery, enforced by a strong military arm. The missionaries moved only with troops, and each religious station had its light horsemen. With no missions had the secular power so interfered. Commenced in 1697, by the Jesuits, we find these carried off as prisoners, seventy-one years later; and Franciscans, headed by a Majorcan, taking their stations. Upper California owned three missions. Miracles are related as to the mode by which opposition was overcome. The Virgin, in all her benignity, would appear, as the Indians were about to tear up the cross. Our age, however, will be disposed to attribute the success rather to Spanish halberdiers than to apparitions. Dominicans and Franciscans divided California between themselves, suiting themselves to all the variance in language and in race. Soldiers, as colonists, chose the best lands. Five thousand Indians were at one time collected at the mission of St. Gabriel. In short trowsers and blankets, they worked in gangs, receiving only clothes, handkerchiefs, and tobacco, in exchange for breadstuffs, wine, oil, hemp, cordage, hides, and tallow. At San Luis Obispo, they wove and dyed ordinary cloths and fine cotton fabrics, and when the royal decree went forth for the cessation of these missions, there were found in their possessions 30,650 Indians, 424,000 head of cattle, 62,500 horses, 321,500 sheep—with the power to receive annually 122,500 bushels of wheat and maize. The wealth that had been gathered in had been enormous; the poor remains were divided amid the Indian families, and the buildings left to the elements to work their will upon. Pathetic pictures might be drawn of priests who, broken in spirit, continued to dwell among the deserted works, as though themselves a portion of the mouldering remains. The gigantic spiritual and temporal schemes, of which they had been the coadjutors, were now with the legends of the past. Forsaken, almost forgotten, the wild winds that moaned around them, answered from forests that no longer owned a trodden path, formed the fitting requiem for their labours. Mexico yet retains the Spanish Indian missions, which so many motives originally conspired to found; but in these United States these missions, which were illustrated by heroism and spiritualism in their highest development—the one oft-time reaching to self-sacrifice, the other, to enthusiasm—and which had borne witness to the exercise of every passion that either elevates or degrades humanity, have come to that obscure end which eventually overtakes all enterprises not begun, continued, and carried on in a spirit of sincere love to God and good-will to men.

Such is, in brief, what we gather from, and what is suggested in, the pages of the work before us. It is, on these accounts, full of historical interest; but as a laudation of Roman Catholic Missions, it will scarcely answer its purpose.

On the Inspiration of Holy Scripture; or, On the Canon of the Old and New Testament, and On the Apocrypha: Twelve Lectures delivered before the University of Cambridge. By Christopher Wordsworth, D.D., Canon of Westminster, &c. Hooker, Philadelphia.

This is a most important re-publication. Dr. Wordsworth has acquired no slight eminence as a Divine; and his praise, as such, is in our own equally as in our Mother Church of England. Among his several valuable contributions to our theological literature, there is perhaps not one of greater practical utility than this, more especially as a work for the Clergy, and for Students in Divinity. The great object in view is to enforce the argument, that the testimony of the Church to Scripture, both of the Old and New Testament, is no other than the testimony of Christ—the author contending, that *internal* evidence, however cogent, cannot be complete without His testimony, which is delivered to us through the Church. "Theological writers in this country," he observes—that is, in England; and it is true also of America—"especially in the last and present century, have laboured with great diligence and zeal in demonstrating the Inspiration of Scripture from *internal* evidence. And their researches are entitled to the highest praise, and have been productive of the the most beneficial results. Something, however, of greater importance has still remained to be done, for the same end, and in another manner. Almighty God has always had, and will never cease to have, a Visible Church in the world; and ever since His Word to man has been written, He has employed the Ministry of His Church to proclaim that Word, and to guard it, and to assure the world of its Inspiration." And, again—with equal applicability to our own case—"It is also no less true, that wheresoever men have forgotten or despised this office of the Church in keeping, promulgating, and authenticating His Word, *there* they have been prone to call in question its Inspiration, or to reject certain parts of it, according to the suggestions of their own imaginations." So that here there is enforced a principle we have invariably contended for—the principle, namely, of authority in the Church to be the dispenser of God's Word, and the administrator of His sacraments. But then, as we have also contended, and as Dr. Wordsworth contends—we must be satisfied what it is that is entitled to hold and exercise that prerogtive as a Church.

The very authority on which all the world must receive the Holy Scriptures as the Word of God, *is the Church.* The sects have, as we all have, received it on that only authority. The Church is, therefore, emphatically and practically, "*its witness and keeper.*" Who is it that assures us of the authenticity of the Bible? *The Church.* Who is it that has taught men to distinguish between what is undoubtedly the Word of God, and what is Apocryphal? *Who but the Church.* And Dr. Wordsworth has put the case strongly, and, we think, incontrovertibly, when he says, in answer to the inquiry of, "What are the grounds on which *we* affirm that the Books called Canonical by the Church of England were dictated by the Holy Ghost:"

> First of all, we reply, it is an indubitable *fact* that a religious society, known by the name of the Church, exists, and has existed in this country since the time of the Apostles: and this society exercises a visible authority, and discharges certain public offices in prayer, and preaching, and the ministry of the sacraments, in public buildings called Churches, throughout the realm. This society appeals to the eye and to the ear of all; and from its extent, numbers, and antiquity, is entitled to be heard with respect. The Church presents us with a volume, called the Holy Bible, containing writings which she affirms to be inspired by God. But, observe, she does not require us to receive them *on her sole authority.* The Church of England does not *found* the claims of the English Bible on the sanction of the *existing* English Church. No: she appeals to the testimony of the Church *Universal*, in and from the time of *Christ* and *His Apostles* to this hour. "In the name of the Holy Scriptures," she says, in her sixth Article, "we do understand these Canonical Books of the Old and New Testament, of whose authority was *never any doubt in the Church.*" Thus the Church of England takes us as it were by the hand, and leads us upward by an ascending scale of past generations, and places us on the elevated platform of primitive Christianity; she lands us, as it were, on a mountain of transfiguration, in the company of Moses, and Elias, and the Apostles, and of Christ Himself.

And with that Church of England we in this land, thank God, have closest communion and fellowship. She is our Mother Church. And we have part and lot with her in claiming that derived, that entailed authority, of "keeping, promulgating, and authenticating" God's Holy Word.

In working out his important purpose in these pages, Dr. Wordsworth begins at the beginning. He goes to the foundation on which the Canon of Scripture rests—first, the Old Testament—he then adduces the testimony of the Early Church thereon—next, as to the Canon of the New Testament—then on the Inspiration and Authorship of the Four Gospels, the Acts of the Apostles, and the Epistles, and the Apocalypse. In all these several subjects of consideration his arguments are valid and forcible in the highest degree. He has given us, also, an Appendix, which contains some important corroborations of his own views, and confirmations of his powerful arguments.

This American edition of this valuable work is from the last London edition, which had undergone an important revision by the author. We cannot but regard it as an invaluable publication for the cause of the Church and of religion in this country—and we must all feel indebted to Dr. Hooker for it.

Amabel: a Family History. By Mary Elizabeth Wormeley. New York: Bunce & Brother.

It is not many family histories that possess the materials Amabel's does for so interesting a narrative as its authoress has made of this. "Wait," she says, in her motto from Tennyson:—

> "Wait, and Love himself will bring
> The drooping flower of knowledge changed to fruit
> Of wisdom. Wait! my faith is large in time,
> And that which shapes it to some perfect end."

This is finely and forcibly drawn out. "The moral of my tale," she declares, "is *love*,"—love, not in a romantic or sentimental sense, but as that sweetness of life—that fervent family feeling, without which this world would indeed be a desolation. The history, she assures us, "is given to the world with the full consent of my own family. My grandfather even ventured to suggest a sentence from the Catechism as its appropriate motto: 'And do my duty in that state of life to which it may please God to call me!'" Now this were surely a sentiment—nay, a principle—well worth illustrating and enforcing. And this Amabel undoubtedly most energetically does. The events of the history are many of them exciting; the characters of its personages are most of them exemplary. The "moral precept" is pointedly and powerfully conveyed "in the tale." We purposely refrain from detailing its scenes and circumstances; for to do so would only spoil their effect when perused in the book. Our domestic sympathies are always warm and impressible, and they are appealed to here with irresistible influence.

The Two Sisters; or, Principle and Practice. Second Edition. New York: Stanford & Swords.

We have already mentioned this work in our columns. It has thus early, we find, got into a second edition—a proof, may it not be concluded, at once, of its rare merits and the interest of the subject to which it relates? That subject is the Church. The design of the work "is to set forth the peculiar blessings and privileges of the teachings and mode of worship of the Church," and it is well worked out in the narrative of "The Two Sisters," who afford a striking instance, in their respective lives and conduct, of the contrast of "practice and principle"—in one case practice being in a great measure without principle; in the other, principle pervading practice throughout. It presents a true picture of the influence of Church principles, when faithfully maintained, and fully carried out; and, on this account, it is not surprising that it should have been denounced by certain pseudo Churchmen, who are too latitudinarian to endorse any such test of Churchmanship as it sets forth. Still, we do not mean to bestow upon it unqualified commendations. As a first attempt—which we presume it is—there is allowance to be made. But the authoress must excuse us, if we remark, that there is an occasional shortcoming in her practical illustrations of certain doctrinal points; and that there is a great deal of unnecessary obtrusion of love-making, of billing and cooing, for a work of such a character, or for those who are the subjects of it.

The Pastor in his Closet (Hooker, Philadelphia) is designed as a help to the devotions of the clergy. Its author is the Right Rev. Dr. Armstrong, Bishop of Graham's Town (at the Cape), who has made many contributions of this kind to the Church. In the prefatory note to this the American edition, it is remarked, that "a Presbyter of the Church having made trial of the little volume, most earnestly commends it to his brethren in the Ministry." It is certainly calculated to be a valuable help to them.

The Holy Communion (Hooker, Philadelphia) is a useful little manual for the communicant, and is also calculated to prove an excellent incentive to the non-communicant,—setting forth, as it does, the nature and benefits of the Holy Sacrament, and an explanation of what is required of those who partake of it. It, too, is the reprint of an English book, its author being the Rev. W. H. Ridley, M.A., an incumbent of the Church of England; but it has been revised and adapted to use in the United States, by the Rev. Anthony Ten Broeck, M.A., Rector of the Church of St. James the Less, Philadelphia.

The World a Workshop: or The Physical Relationship of Man to the Earth. By Thomas Ewbank. New York: D. Appleton & Co.

If the author of this little work had confined himself to the *mechanical*, which is, in such hands, the legitimate part of its subject, he might have presented a useful enough dissertation; but when he travels out of the record, by introducing divine things, and indulging in religious thoughts, not having the qualification for any such purpose, he not only mars his book, but runs the risk of making it mischievous. The world is all very well as a work-shop; but its products, be they never so ingenious and skilful, are only for time, and, with the world itself, will ultimately all "be burnt up;" whereas he appears to set them forth, as of enduring interest, and their invention and constitution as the very be-all and end-all of man, as an "heir of immortality." It is a pity to see an otherwise useful book thus perverted and spoiled.

Country Life and other Stories. By Cousin Mary. Boston: Phillips, Sampson & Co.

The Angel Children: or Stories from Cloud-Land. By Charlotte M. Higgins. Boston: Phillips, Sampson & Co.

These are two attractive books of the juvenile class. They both of them contain several interesting stories, calculated to engage the affections, and subject them to virtuous influences. They will find favour, therefore, we doubt not, in many a family circle, and diffuse happiness and pleasure around many a fire-side. They are appropriately illustrated, and their handsome appearance will enhance their merits as gift-books.

Carrie, or the Child of the Parsonage: An Authentic Memoir (Stanford & Swords); is an interesting and improving story for the young—written in a Church spirit, and calculated to produce good impressions on the minds of youthful Churchmen. It is handsomely got up, and is in all respects admirably adapted for a holiday or birth-day present.

Sunlight Through the Mist (Stanford & Swords,) is another of this pleasing class of publications, though of a more pretending size. It consists of conversations, between a mother and her children, on Luther and the Reformation. It is altogether, therefore, of a higher grade, and of more substantial interest. The authoress—for it is by a lady—designs it more especially for Sunday reading; for she thinks there is a want in this respect—and "it was the impossibility," she states, "of finding a sufficient variety of such books, that induced the writer of this story to supply the deficiency. Her object," she adds, "was to interest her children, and at the same time to teach them lessons of piety and wisdom, by showing them the result of religious principle in the lives of others." The work is got up in beautiful style, with appropriate illustrations.

The National Magazine, devoted to Literature, Art, and Religion, takes time by the forelock! Its February number is already out; and it is one of great and varied interest—with as many as twenty-four illustrations. The getting up of this Magazine is highly creditable to its publishers, Messrs. Carlton & Phillips, New York.

A New and Complete Systematic Series of School Geographies, just begun by the Appletons, appears to possess many advantages for the purposes of tuition. We have heard of such a thing as a *Ladder of Learning*—education, in fact, in all its branches, must adopt such a ladder; or, in other words, must advance step by step. And such is the plan of this series of Geographies. The author (Mr. S. S. Cornell,) has aimed to arrange the elements and their exponents, the maps, so "as to emancipate as far as possible this interesting science from that dryness and confusion that has hitherto rendered it a weariness and an abstraction to all classes of learners." The claims of the plan for universal adoption are thus stated:—

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>
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>
> Third, that it will promote uniformity in all the classes of a school, wherein the entire series is used, as there is but one method for memorizing the contents of a map, for each class, the rules for which will be given in the second number of the series, that result being accomplished in the present number by means of the questions.

The author says he "has the evidence of experiment to prove the internal power of the system, and that these claims for it are not falsely erected." The Part before us (the first) gives assurance of this. It is admirably arranged, and appears eminently calculated to be effectively inductive. The publication is well got up, and is altogether creditable to the enterprising publishers.

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THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.
This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1–1y

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.
John Johnson, B. M Johnson, } 111 East 18th street, N. Y.
sep23–1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. *m11–1y

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7–1y MILLER & WATTSON, Proprietors.

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4–1y

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

STAINED GLASS FOR CHURCHES, &c, manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y Designs and estimates sent to all parts of the country. au19–1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c
☞ All orders punctually attended to. au12–1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18–1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.— 377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27–1y] JOHN WATSON, Proprietor.

MAYOR'S OFFICE, JANUARY 2, 1855.—There is opened, at this office, a complaint book, under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the municipal authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the city government. By order of the Mayor.
WM. H. STEPHENS, First Marshal.

WHITE, THE HATTER, 312 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15–1y

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.
Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below

Fancy Goods Department.

Work-boxes, Dressing-cases,	Toilet and Jewel cases,
Card, Odor, and Cigar cases,	Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks,	Chess, Dominoes, Checkers,
Paper and Pen knives,	Alabaster, Bronze, Parian,)
Taylor's Honey & Windsor Soap,	Bisque, Statuary, &c., &c.

Reticule Department.

Tuttle has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*
He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

Toy Department.

Villages, Cities, Camps, Farms,	Kitchens, Rooms, Tools,
Buildings, Animals, Railways,	Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces,	Garden and House Utensils,
Magic-Lanterns, Tops, &c.	Wooly Dogs, Magnetic Fish, &c.

Coffee, Dinner, and Tea setts, &c., &c., &c.

Doll Department.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

Game Department.

This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,	Paul and Virginia, Ruth,
Magic Ring, Conundrums,	Bible History, Poor Richard,
London cries, Regetta, &c., &c.	Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind,	National Costumes, &c., &c., &c

Baby-Jumper Department.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.
N. B. *The Elastics, or Springs, are now warranted.*
Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.
N. B.—Visitors are always welcome, and goods shown cheerfully.
N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"
f11–1y TUTTLE'S EMPORIUM, 345 Broadway.

SCHOOLS.

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19-6m

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. Apri 29, 1854–1y

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.
oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.
GARBANATI, Artist, 435 Broadway,
oct21-1y corner of Howard street.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoisseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country.

Open to the public at all times. sep9-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c., as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.
☞ Entire satisfaction guaranteed. au19-6m

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
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Nathaniel Weed, 63 Amity-street.

GEORGE W SAVAGE, Secretary.
Ap29-1y C. V. B. OSTRANDER, President.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

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William Miles,
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Thos. E. Cooper,

[f4-1y] WILLIAM P. LYON, Secretary.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

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Henry Morgan,
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William Callender,
Frederic De Peyster,
Peter Morris.
Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
GEORGE WILKES, M.D., and C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 0		
Brooklyn " " " "	50,000 00		
Albany " " " "	25,000 0		
Troy " " " "	25,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
		1,774,005 46	
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
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N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

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THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

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Low rates on insurances without profits.
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On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
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LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

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oct7-6m

PIANOS AND MUSIC.

NEW MUSIC.—COOK & BROTHER have just published the following:

MY OWN FIRESIDE. Beautiful song, with chorus and libitum, by Julius Metz. 25c.
LOVE ILLUMES THE DARKEST NIGHT. By the popular composer, Thos. Baker. 25c.
FAREWELL! FAREWELL! ALL THY SORROWS NOW ARE O'ER. Song or Quartette by J. M. Pelton. Easy and effective. 25c.
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On hand, a fine assortment of Haines Bros. & Cumming's brilliant-toned Piano Fortes, at prices that defy competition. All the new Music of the day, Melodeons, Guitars, &c. COOK & BRO.
aug5-6m 843 Broadway.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¾ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best maufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6 1-3, 6¾, and 7octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON. Sole Agents,
my13-1y 441 Broadway.

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J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.,* made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,
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BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.
Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20-1y Factory, 311, 313, 315 Rivington street.

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar4-1y HENRY ERBEN, 172 Centre street, N. Y.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

FURNITURE.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.
HENRY STONEY,
f18-1y opposite the Prescott House.

NEW LOCATION.—FITZSIMMONS' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **335** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y **483** Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marb lebuilding opposite the St. Nicholas Hotel. [Sep23–6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods

R. E. PETERSON,
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mar18-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23–1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth. 25 cents per box.

Tonic wash for discussed ahd bleeding gums, 25 cents per bottle.

Reference to several thousand people in New York and vicinity.

sep30–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N Y.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices,* adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. HODGE'S stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn. je3–1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.

Hats and Caps made to order.
Furs altered to any shape. au19-1y

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.

N. B Every article made to order, at the shortest notice, and in superior manner.
GENTS' FURNISHING GOODS je3-1y

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853-4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL E. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of Silverware, all of their own manufacture.
sep16–6m

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27–1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9–6m

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings fo Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23–1y–$

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28–1y 3 Cedar street.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20–1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8–1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar5–tf

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle,* combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar16–1y

THE CHURCHES OF CANADA AND THE UNITED STATES.

Another gratifying instance of the unity of fellowship and interchange of good feeling between the Church in Canada and our Church, took place at Montreal, last week. The occasion was that of the anniversary of the Colonial Church Society; and the meeting was attended by the Right Reverend the Provisional Bishop of New York. The Lord Bishop of Montreal presided. The room was densely crowded, and many had to go away who could not get admission. The proceedings were opened with the usual prayers, after which the Bishop congratulated the members of the Society on being again spared to assemble at the usual commemoration, as well as on the increased interest taken in its affairs, as exhibited by the increase in the amount of subscriptions and other receipts. When they heard with pain the occurrences which were taking place on the other side of the Atlantic, it must be with sincere pleasure they would take part in the present proceedings, which had the welfare and best interests of their fellow-men in view, not for time only, but also for eternity.

The Right Rev. the Provisional Bishop of New York was called upon to move the following resolution :—

"That this meeting desires to express its thankfulness for the continued maintenance of unity between the Church of England and the Protestant Episcopal Church in the United States, and for the great extension of the Christian Church in every part of the world, through their increased missionary efforts."

The Right Rev. Prelate expressed his own thankfulness at the unity existing between the two Churches, and his hopes that the union would be yet more closely knit. He had great pleasure in moving that resolution, though he did not come to Canada to make a speech, but to warm himself by their fires. He came to thank their own Bishop for the honor he had done him and the American Church in coming upon a late occasion, to take a part in that solemn consecration service which had raised the speaker to the dignity, and placed upon him the responsibilities, of a Bishop in the Church of GOD. When, yesterday morning, a little after the peep of day, he had come out of his own house, and turned his face to the North, in the teeth of a driving snowstorm, he considered he was doing a very heroic thing—something like attempting the Northwest passage. But he did it to express the sympathy which he felt in the Church's prosperity, his respect for his brethren here, and especially for him who so ably and well presided over the affairs of this diocese. And, after all, he had found the pleasure greater than the suffering. [Cheers.] It was something to set foot on the soil of her Gracious Majesty the Queen. [Cheers.] God bless her! He had prayed for her on the land and on the sea, and hoped to do so again. She had his sympathy, his deep sympathy, in the noble efforts she was making at the present time to subdue a barbarous power who had attempted to crush a feeble nation and overwhelm Europe. Much had been said about American feeling and American sentiment, in regard to the war. But he would tell his lordship, that, if the people of Canada wished to understand the public sentiment of the country, they must not search for it in the newspapers. [Loud cheers.] They must go to the educated men, to the clergy of the Church, to those who studied Shakespeare, and Milton, and Hooker, and they would find that they were heart and soul with England in the struggle, and daily offered up their prayers for her success. [Cheers.] The Bishop concluded by exhorting the members of the Church to redouble their efforts to contribute toward the maintenance of this Society. Money thus spent, and assistance so afforded, was a work that would give them pleasure on their death beds, and to which they could, in that awful hour, look back with joy.

THE FREE CHURCH SYSTEM AT ALBANY.

The success of the Free Church system is very decidedly established in the case of Grace Church, Albany. The congregation is not large, embracing but some 300 souls, and among them is no rich man who gives much—though they consist, as it is proper they should, not of the poor merely, but of all the classes of the parish. They support the system that is in successful operation, upon strictly Church principles; and although so comparatively small in numbers and superabundant means' their offerings during the past year for the Rector's stipend and current expenses of the church, amounted, we find, to nearly $900. Last Sunday the Rector circulated a pastoral address to his flock, on the subject of their offerings for other objects than those of the parish, of which the following is a copy :—

DEAR BRETHREN :—I take this opportunity to address to you a few words on the subject of the missionary and other collections, for objects aside from the ordinary parish expenses.

By the Canons of the diocese it is required that every parish contribute yearly to the fund for the support of the Bishop, to the expenses of the Convention of the diocese, to the Society for educating candidates for the holy ministry, and to the support of the missionaries of the diocese; these are called respectively the Episcopal, Diocesan, Education, and Missionary Funds. Besides these, appealing to the Church for aid, are the Fund for aged and infirm Clergy, the Missionary Board of the general Church, with its two committees, Foreign and Domestic, the Bible and Prayer-Book Society, and the Church Book Society; and in addition there are frequent applications for aid in building churches in destitute places. I know of no better way to meet these calls than by means of a collection made monthly, as is enjoined by the Canons, to be appropriated as the Rector and Wardens see fit. Without essentially diminishing the amount contributed for parish expenses, this plan gives all an opportunity, in compliance with the Apostle's exhortations, to give as the Lord has prospered them, for the extension of the Church and the relief of the needy. It is an opportunity which all ought to improve, and which we cannot neglect without danger, at least of *"robbing God in our tithes and offerings."*

Let me earnestly beg you, then, to settle this in your minds, *first*, that as Christians, you are bound by the commands of God, as well as encouraged by his promises, to offer continually more and more (according as he shall prosper you) of your worldly substance to promote His kingdom.

And, *secondly*, that your best and only certain method of doing this, is systematically to present your offerings at the regular monthly collections, according to your means. Let each Christian man and woman determine what he ought to give monthly, and give it *not by constraint but willingly*, adding to it for any object in which he or she may feel a special interest.

You will bear with me if I say, that I think there is a want of that systematic, conscientious liberality in this matter that there ought to be. Too large a proportion of what has been given the past year, has come from a very few sources. A moderate monthly offering from each of you would, I think, swell the amount very considerably, and add to the blessings we are thus, from our poverty, able to confer on others more needy. Let me then, as you have already manifested in thus far maintaining the services of your own parish a good degree of liberality, intreat you to *abound in this grace also*, and be in future more generous in your gifts for our brethren and the Church at large.

Fear not lest our own interests suffer thereby. We have the promise of God, that *"he that watereth shall be watered also himself*, and that *the liberal in devising liberal things, shall stand* by them."

Be resolved, by the offerings you make for God's cause, to lay up in heaven some treasure, which will not waste nor decay. Your affectionate pastor,

JAS. R. DAVENPORT.

Third Sunday after Epiphany, 1855.

Notes on Church Music.

The wealth of musical composition dedicated to the service of religion, by artists of different times and nations, is well nigh inexhaustible. It is scarcely possible, indeed, to conceive of any important additions as yet to be made to this marvellous store. So well, before this century dawned, had those artists entered into the spirit of Christianity, so spiritualized had their conceptions of its offices, sacraments, and doctrines, become, leaving no sphere of devotion untraversed, no mood of feeling unexpressed, that in this day, when the very symbols of former piety are being rapidly divested of their sacred associations, we may well be content with the mere conservation of their labors. Availing ourselves of the admirable little hand-book of Julius Schuberth, which has been published successively at Hamburgh, Leipsic, London, and New York, we propose to note the sources of contribution to modern church music. No churchman should be unacquainted with their authorship, although our service may afford but limited scope for their introduction. There are other seasons of devotion than those spent before the altar; and in innumerable symphonies, varied as its own emotions, may the soul rejoice in God, its Saviour. The *Seven last Words of Christ*, from which HAYDN formed a beautiful sacred cantata, entering neither into our Morning nor Evening Service, might serve, wherever heard, to quicken in prepared hearts the noblest development of charity. HANDEL is, perhaps, first worthy of mention, not only for his *Te Deum*, but for those oratorios, remarkable for the simple and unaffected grandeur of their choruses, and the free indomitable and majestic spirit breathing through them. The latter was, doubtless, the reflex by his mind of the religious character of the English people, equally exemplified in the case of HAYDN, whose visit to England gave to his music that elevating and ennobling influence, which led to the composition of the *Creation*, the sunny cheerfulness and sweetness of which ensure its popularity with all future generations. While it was the pride of HANDEL to have fired with enthusiasm the Catholics of Ireland, it was equally his lot to win the hearts of the Protestants of England. The *Messiah*, as an entire work, is the only one of his oratorios that can be said to suit the taste of the present day, for *Israel in Egypt* is almost an unbroken chain of gigantic choruses; HAYDN, with his ideas seldom large, never sublime, but frequently striking, and for the most part brilliantly expressed, has that spontaneity which always gives freshness to thought, and that luxuriance of melody which never fails to excite emotion. We regard the *Ave Maria*, and the *Miserere* for eight voices, by LEONARDO LEO, the Neapolitan, as master-pieces in the severe ecclesiastical style; his choruses are noticeable for breadth, lofty conception, and solemnity. The *Ave Maria* of HENRY HUGH PIERSON, one of the most eminent composers of the present day, if not equally meritorious, yet possesses sterling merit, and when heard, as it frequently is at Vienna, excites enthusiastic admiration. The *Stabat Mater* of GIOVANNI PERGOLESE, almost a century older than PIERSON'S *Ave Maria*, and his most famous production, has been somewhat overrated, and certainly does not suit the taste of the present age. His *Gloria in Excelsis*, and some of his religious airs, were for a long time great favorites in England, and though regarded as antiquated, are still occasionally performed in our own churches. It is his merit, nevertheless, to have added new and lasting graces to the forms of religious melody. SPOHR is worthy of mention for those valuable oratorios, *The Crucifixion* and *The Last Judgment*, though they are incapable of surviving, because deficient in grandeur and strength of thought. It was when this had been discovered in England, and when his feeble style and tedious mannerism had begun to weary, that MENDELSSOHN, the grandson of an eminent Jewish philosopher, happily for himself made his appearance, with a severity of style almost Puritanical, but with a higher and more dignified tone, joined to much devotional feeling. He made frequent use of the chorales (psalm tunes) of the Lutheran Church, the practice being particularly conspicuous in his "Sleepers Awake!" of *St. Paul*, which is one of his most striking productions; they form the basis of the overture in *Elijah*, of his *Hymn of Praise*, and the fragment styled *Christus*. His adherence to set forms and phrases, both of melody and of harmony, will serve to perpetuate his sacred productions to the service of the Church, though preventive of that freedom and spontaneity so favorable to natural effects. As to his choruses, they are massive and imposing, but generally constrained and overwrought. The reiteration of his harmonies is burdensome to the ear, and his melodic figures have little grace and fascination. The tenor and bass airs in *St. Paul*, viz., "Be thou faithful," and "O Lord have mercy," and those in *Elijah* "If with all your heart," and "Then shall the righteous," are the most beautiful specimens of MENDELSSOHN'S sacred music. It may be added that the English Cathedral Service has latterly been greatly enriched by arrangements in anthems, with English words, of the compositions of the old Italian masters.

Diocesan Colleges.

The establishment of Diocesan Colleges, with a view to a more sufficient theological training, continues to be agitated in England, and the discussion of the subject may be profitably regarded in this country. The Bishop of Oxford stated, some time since, that the object sought for in the proposed establishment was three-fold: the giving time and opportunity for religious retirement, practical experience in parochial work, and direction in theological reading. To the objection, that the Universities are obviously the places where such assistance should be sought, that they have always been, and are yet capable of being the nurseries of the Church, it is answered that the Universities, though possessing in an eminent degree facilities for theological learning, as, for example, in noble libraries, and the lectures of well-read divines, that for the deep study of theology no places can be as well adapted as their cloisters, and that a fellowship, without cure of souls, is a valuable and almost certain means of attaining to great learning and accomplishments, it is answered that religious retirement and parochial experience are at least as important as direct theological reading; and that for these neither Cambridge nor Oxford afford facilities to the mass of students, that these are not now the places which men preparing for orders select by preference for that purpose, that a certain number, bound by local ties, have no choice in the matter; and that as for the rest, the majority read with some country clergyman, or at their own homes, or seek a refuge at Wells or Chichester, or in the theological faculty at Durham. But again, as regards pastoral experience, to which the Universities give no help, a well-ordered parish, in which one of these Diocesan Colleges might be situated, would certainly afford a practical insight into some of its branches. The Universities, though specially intended for theological teaching, and with a special theological faculty, are necessarily places of general training, and so may be regarded as laying a sound foundation for after accomplishments. It is alleged, and with reason, that one effect of such institutions would be to make the theology of the English clergy more certain and more definite; and one certain advantage would be that candidates for orders would be more immediately under the view of their Bishops. All the objections raised as yet do not appear to vitiate the plea in their favour, serving, as they would do, if not to elevate the standard of theological learning, to inspire new spirituality, and secure increased pastoral efficiency.

Memorial Window in Brooklyn.

A beautiful Memorial Window has lately been presented to the church of St. Paul, Carroll st., Brooklyn, by HENRY DUDLEY, church architect. It is from designs by DOREMUS and AKEROYD, 637 Broadway, and fully maintains the high character these artists have already won for themselves. The design consists of a very successfully treated figure of St. Paul holding a book, and a sword, the emblem of his martyrdom. The attitude is unusually good, and the drapery very effective, colored as it is by blue, with white lining and red under-dress. The diapers, worked in gold color on a white ground, have an extremely fine appearance, to which the simplicity of the bordering edge materially adds. The head is of that noble conventional school, which true artists regard so religiously, and may be taken as a highly appropriate impersonation of individual characteristics. The back ground of the head is of blue, powdered with white stars. Crimson passes from beneath the shoulders, coming principally in contact with the white lining of the dress, and thus serving to throw out the figure with greater clearness. The whole is richly diapered and crowned with a very elaborately designed canopy, uncommonly good, as exhibiting most clearly the wide difference that ought to exist between the designer of glass and the designer of architectural work, which we are sorry to see amid so much that is excellent, the more so that the beautiful, rich mosaic system has been so strictly adhered to, and that brilliancy is one distinguishing peculiarity of Mr. AKEROYD'S productions. From what we could gather, we understand that the cause of this deficiency lies in the character of the German pot metal employed, which is not as deep in its coloring as the English. The base is very good, consisting of bands of rich diaper work and quarterfoil, in the centre of which is an angel holding a shield, with the initials of the donor, H. D. The weakness of the blue greatly detracts from the effect of this portion of the work. The effect produced by the entire production is, however, very fine; and suggestive of the advantage our churches would have in point of effect and splendor, were they thus appropriately decorated. The Memorial Window is undoubtedly the most elegant and enduring form of expressing personal regard to any of the members of Christ's body; they link with a certain reverence both the object and the offering, and renew a pleasing custom that the Church has most fully and unequivocally sanctioned.

FACTS OF THE PAST YEAR.—The *Cincinnati Columbian* contains the following very interesting statistics of the past year:

The entire loss from fires in the United States for the year, is estimated at about twenty-five million dollars. There were also eighty-three fires in which loss of life ensued, the number of victims being one hundred and seventy-one.

The number of railroad accidents was one hundred and ninety-three, killing one hundred and eighty-six persons, and wounding five hundred and eighty-nine. In 1853, there were only one hundred and thirty-eight similar accidents, but attended with the loss of two hundred and thirty-four lives, besides four hundred and ninety-six wounded.

The steamboat accidents of the year have alarmingly increased, the total number reaching forty-eight, with the loss of five hundred and eighty-seven souls, and two hundred and twenty-five wounded, against thirty-one accidents, three hundred and nineteen killed, and one hundred and fifty-eight wounded in 1853.

Crime, too, of every grade, foots up a fearful catalogue. There were six hundred and eighty-two murders, and eighty-four executions during the year.

The list of mortality for the year includes the demise of no less than eighteen men and twenty-seven women who had attained the age of one hundred years and upward. One (a colored woman) was said to be one hundred and forty-six, and another (an Indian woman) one hundred and forty-two years of age. The oldest white man was one hundred and seven, and the oldest white woman one hundred and twenty-one years.

OBSTACLES TO MATRIMONY IN ENGLAND.—A clergyman in the Bishop of Oxford's diocese—the Rev. Mr. Jordan, of Enstone—has put a question to his bishop as to the law requiring the residence, before and during the publication of the banns of the parties intending to get married. In one case a clergyman refused to celebrate the marriage because the woman had left the parish for a short time during the intervals between the several publications of the banns. The Bishop of Oxford's legal adviser sends the following opinion :—

1. The parties intending to be married by banns must reside in the same parish (or parishes) during the whole period from the first to the last publication, and the clergyman may require seven days' notice, in writing, previous to the first publication, containing the names and houses of abode of the parties, and the period of their abode there. Upon this notice being given, it is the duty of the clergyman to make inquiries. It was the intention of the statute that the residence should commence seven days prior to the first publication.

2. In the case illustrated by Mr. Jordan of the clergyman refusing to publish the banns, owing to the female ceasing to reside in the parish during the interval of publication, the clergyman acted correctly. And the following remark of the Bishop of Exeter, in adjudicating in the case of Voysey v. Martin, is pertinent with respect to the fact that the parties in the above case resorted to the registrar to be married :—"It may be said, as I hear it has been said, that the effect of greater strictness of inquiry on the part of the clergy will be to induce more frequent resort to the union house and the registrar's office. Be it so: let those who seek to be coupled together with a lie on their mouths go any whither rather than to the house of God. Let them not claim the benediction of the Church on their unhallowed unions. Above all, let them not find panderers to their crime in the ministers of Christ and stewards of the mysteries of God."

PRISON ASSOCIATION, NEW YORK.—The Executive Committee of the above Association held its regular monthly meeting in their Committee Room, Mercantile Library Building, Astor Place, on the 22d inst., R. N. Havens, Esq., in the Chair. After the minutes of last meeting were read and approved, it was announced that during the past month situations were found for two discharged convicts from Sing Sing, and five men from Blackwell's Island; 33 persons discharged from our City and County Prison, have been helped with money; most of these have gone into the country, and where employment is known to be more abundant than in the city; thirteen of these were furnished with suitable clothing—hats, caps, shirts, shoes, and sacks; seventeen persons have been discharged from custody on the recommendation of the Managers of the Association; ninety-one complaints and charges examined—many of them abandoned on their advice.

LUTHER'S OPINION OF MUSIC.—"Music," says Luther, "is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrows and the fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions and improves the understanding. Even the dissonance of unskilful fiddlers serves to set off the charms of true melody, as white is made more conspicuous by the opposition of black. Those who love music are gentle and honest in their tempers. I always love music," adds Luther, "and would not for a great matter, be without the little skill which I possess in the art."—*Musical Gazette.*

FREE SEATS.—The rector of St. James' Church, Syracuse, appears to be succeeding well in his laudable endeavors to establish the free seat system there. The offerings of the last year amounted to $730 54.

Free Meals for Destitute Poor.

The undersigned, rector of the Free Church of the Good Shepherd, having for ten years past been ministering to the poor in the Eastern part of the city, has found it necessary this Winter to make some provision for the relief of at least a few out of the multitudes that are famishing for the want of food.

With the sanction of the Provisional Bishop, he has established a Table for the daily supply of meals to starving children; and, after nearly a month's experience thus far, he is convinced that it will be the means of accomplishing a vast amount of good. He did not intend to make any appeal in behalf of his humble effort; but the demand having become too great for his ability to meet, it seems clearly his duty to state the case for the information of such as may desire to take part in this practical way of preaching the Gospel to the poor.

Tickets are issued, of which the following is a copy:

Free Meals for Destitute Children.
No. 68 East Broadway.
Rev. R. HOYT, Episcopal Missionary.

These are given gratuitously to judicious friends to distribute to the most needy; and scores of such are daily furnished with a well cooked and sufficient meal. Beans, beef, pork, rice, and bread, are the staples. The labor of preparation devolves entirely upon the Missionary and his wife; together with most of the work of serving the dishes when made ready; because they have no resources for obtaining suitable assistants.

About half the amount necessary to pay expenses has been given by a few ladies and gentlemen that have called in from time to time.

Beside the daily attendance of about a hundred children of both sexes, there are many men and women that come asking for a meal, whose sad condition is enough to draw tears from every beholder; not a few being respectable, intelligent persons, out of employment, and without friends. In many instances they become regular attendants at Divine Service, and in the Sunday School.

There can be no doubt of the duty of our Church in this City, thus literally to feed the hungry, in proportion to her means, during the present crisis; but whether the Missionary will be sustained in the unequal struggle remains yet to be seen.

RALPH HOYT.

Contributions may be left at Stanford & Swords', 637 Broadway; or at 68 East Broadway.

FR. SCHNEIDER ON CHURCH TUNES.—I most strongly protest against the introduction of the so-called *rhythmic* choral, and for reasons which take their rise in my innermost conviction. I hold that the old form of the choral, when properly used, is the best and most adapted to the purpose for which it was intended. The strict choral is not without rhythm, only its rhythm is simple and well-adapted for the people. By the introduction of a more varied rhythm, effects more worldly and sensual are produced. These may afford more gratification to the ear, but I cannot think they will add to true worship. Rather, by the jingle and confusion of many of these so-called *improved* melodies, is deep religious feeling often interrupted or wholly destroyed.—*Translated from the German.*

The British Church Missionary Society sustains, at present, 176 clerical missionaries, 44 European lay laborers, and 1,661 native catechists. Connected with the churches under its care, there are 17,124 communicants, and 107,100 attendants on Christian worship.

MARRIED.

On the 11th inst., at Brooklyn, by the Rev. R. J. Walker, of the Church of the Messiah, Mr. WALTER DONGAN of New York, to HARRIET, only daughter of James Grundy, Esq., of Brooklyn.

On Thursday, 18th inst., in St. Luke's Church, by the Rev. Mr. Parker, Mr. SAMUEL N. DOWNS, to Miss PRISCILLA B. MIRICK, all of this city.

DIED.

In Worcester, Mass., on the 21st inst., of consumption, ISAIAH ADAMS ALLEN, in the twenty-second year of his age. A most exemplary young man, and long a compositor on *The Churchman.*

NOTICES.

The Rev. THOMAS GUION, Rector of St. John's, Brooklyn, will preach a sermon on behalf of Diocesan Missions, on next Sunday afternoon, January 28, in the Church of the Messiah, Adelphi street, Brooklyn. Service at 3 o'clock.

Sermon to the Young.—The Rev. SAMUEL COOK, Rector of St. Bartholomew's Church, will preach TO THE YOUNG, in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, January 28. Service to commence at 7½ o'clock.

The Rev. THOMAS GALLAUDET, will preach in the small chapel of the University, on Sunday evening, the 28th inst Service to commence at 7½ o'clock.

Prize Essay.—A premium of Fifty Dollars is hereby offered by the "Protestant Episcopal Brotherhood, in the Diocese of New York," for the best Tract on the subject of "Church Brotherhoods." The Tract not to exceed sixteen pages, duodecimo, and to be forwarded (post-paid) on or before the 1st of March, 1855, to Mr. F. W. Welchman, New York.

It is requested that each manuscript be accompanied with a sealed envelope, having within the name of its writer, and on the outside, the signature attached to the manuscript.

The right is reserved to withhold the prize if none of the Tracts offered should be deemed of sufficient merit, in which case none of the envelopes will be opened.

Rev. Samuel Buel, Rev. James Mulchahey, Henry D. Paine, M. D., Bailey J. Hathaway, F. W. Welchman, Committee.

New York, December 4th, 1854. eowtml

Church of St. John Baptist, on Lexington Avenue, corner of Thirty-fifth street.—The Sunday afternoon services in this Church are for the present discontinued. An Evening service will be held every Sunday, commencing at 7 o'clock. ja 20-4t

ACKNOWLEDGMENTS.

For the Education of an Orphan Boy for the Ministry: The receipt of $10, from a lady, through Messrs. Stanford & Swords, is thankfully acknowledged. T. B.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From J. H. O., a bundle of clothing, through Messrs. Stanford & Swords; from F., $20.

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber. LOT JONES, 77 Second Avenue.

January 23, 1855.

Free Church of the Good Shepherd.

The Missionary acknowledges, with thanks, the receipt of $5 from Miss B., of Conn., through Messrs. Stanford & Swords.

The Poor.

The subscriber, Rector of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

From a Churchwoman, 1$; A., $5; Old Friends, the twelfth annual bale of clothing, and $5.

Further donations were never more needed, and are respectfully solicited. They may be left with Messrs. Stanford & Swords, 637 Broadway, or at 172 Broome street.

January 23, 1855. BENJAMIN EVANS, 172 Broome street.

The Poor.

The undersigned gratefully acknowledges the receipt of the following donations for the poor:

From S. C., $20; A., $5; a member of Calvary Church, a bundle of clothing; a member of St. Bartholomew's Church, two bundles of clothing.

Further donations of either money or clothing will be thankfully received, and may be left with Messrs. Stanford & Swords, 637 Broadway, or at 276 Houston street.

THOMAS COOK, Rector of St. Simon's German Church, and Chaplain to the Emigrants at Ward's Island.

Seamen's Mission.

The subscriber gratefully acknowledges the receipt, during the last two months, of the following sums for the benefit of the suffering poor of Seamen's families:

From two benevolent ladies, $20; W. N. Seymour, $10; D. Marley, $5; A., $5; a lady, $2; a lady of Ascension Church, $5; also, a bundle of clothing worth $10, from the Society connected with the Church of the Ascension, for relief of poor females, by work, by order of a lady.

B. C. C. PARKER, Minister of the Floating Church of our Saviour.

Soldier's Hospital, Governor's Island.

Recent improvements in the above having added a comfortable and quiet Reading Room for convalescent patients, it becomes highly desirable to furnish it with a small but suitable library of interesting and instructive reading. With that end, the subscriber, as Missionary to them, will take charge of any contributions of books or money destined to that benevolent object.

JOHN MCVICKAR, No. 8 College Green.

The subscriber acknowledges the receipt of $45 from the Epiphany Offerings of the Church of the Holy Communion, for the support of the Missionary in charge of the two parishes of the Holy Communion, in Wisconsin. WM. H. WHITING, No. 52 Merchants' Exchange.

New York Bible and Common Prayer-Book Society.

Diocese of North Carolina, by Right Rev. Thomas Atkinson, D.D., $50; Trinity Church, Fishkill, $1 85; Mrs. Susan A. Remson $3, Samuel Holmes $2, Clement C. Moore, LL.D., $2, Henry Fisher $2, Miss Monroe $2, Miss Hosack $2, Anthony Halsey $2, John Buckley, Jr., $2, George Brooks $2, Mrs. L. M. Hoffman $2, and B. A. Mumford $2, subscribers.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth street.

Protestant Episcopal Tract Society.

Miss B., donation, $10; John David Wolfe, to constitute him a Life Member, $10; Mrs. Susan A. Remson $2, Samuel Holmes $2, Henry Fisher $1, Mrs. Thomas Ward $1, Mrs. N. P. Bailey $1, Abel T. Anderson $1, Anthony Halsey $1, John Buckley, Jr., $2, Miss Monroe $2, A. B. McDonald $2, Mrs. L. M. Hoffman $1, B. A. Mumford $1, subscribers.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth street.

Advertisements.

USE THE MAGIC IMPRESSION PAPER, for Writing without Pen or Ink, Copying Leaves, Plants, Flowers, Pictures, Patterns for Embroidery, Marking Linen Indelibly, and Manifold Writing. This Article is absolutely the best portable Inkstand in the known world, for a small quantity folded and placed in the pocket constitutes a traveling Inkstand, which cannot be broken. No pen is needed, for any stick, sharpened to a point, writes equally as well, as the best gold pen in the universe. For drawing, it is indispensable. It is, indeed, the whole art of Drawing and Painting—taught in ONE LESSON. Any leaf, plant, or flower, can be transferred to the pages of an album, with a minute and distinct resemblance of nature. With equal facility, pictures and embroidery patterns are taken, and have received the highest eulogiums from the fair sex: and, indeed, a more tasteful present for a lady could not be produced.

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OPINIONS OF THE PRESS.

HUBBELL'S MAGIC IMPRESSION PAPER.—We refer our readers to the advertisement in another column, setting forth the merits of this pleasing and ingenious invention. The cheapness should induce all to give it a trial.—*Philadelphia Merchant.*

It is unsurpassed for neatness and utility, and should meet with the sale it richly deserves.—*Tribune.*

Just what the public has long desired, and recommends itself to every individual of taste and refinement.—*Journal and Courier.*

Jan. 20, 1855. 3m

WANTS.

WANTED, in a private school, near Fallston, Harford county, Md., a single gentleman well qualified to teach the Latin, Greek, and French languages, Mathematics, and the different branches of English. A clergyman who would take part in a parish would be preferred. Address the Rev. John R. Keech, as above, post paid. jan 27-3t

WANTED, in a Church School near Baltimore, Md., a gentleman of experience in teaching, to assist in the supervision and instruction of a limited number of pupils.

It is requisite he be a communicant of the Church, and interested in the training of Christian youth.

A competent person, who would devote his time heartily to the School, would obtain a pleasant home, and receive a liberal compensation. Address, M. A., Post-office box 138, Baltimore.

jan 27-6t

A GRADUATE of some College, who would be willing to reside in a private family in the State of Mississippi, and give instruction to two young gentlemen, will hear of a pleasant and profitable situation, by addressing A. A. M., 256 Seventh avenue. One having views to an entrance into Holy Orders would be preferred.

jan 13-4t

LITERARY OCCUPATION.—Wanted immediately, a youth of good education to assist in literary labour, with the view of being trained for the Public Press. He must be a member of the Protestant Episcopal Church. Address, stating age and qualifications, with references, to T. R., Box 1603 Post-office.

NEW YORK EMPLOYMENT OFFICE, 478 BROADWAY.—Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [a1-1y] T. P. SAUNDERS, Proprietor.

CHURCH OF ENGLAND HOME FOR FEMALE SERVANTS, Instituted March, 1849, Organized May 1854. 149 Grand street, New York.

This Institution aims to be *practically* helpful *to Servants*, by providing for them while out of place, and at a cheap rate, a comfortable, quiet, respectable Home, &c.; where, too, they may receive, systematically, useful and much needed information and training, calculated materially to assist them in discharging, *satisfactorily*, the *duties* they undertake to perform—as also the opportunity of being placed in the best and most eligible situations.

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DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mh1-1y

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4-1y

PUBLICATIONS.

CATALOGUE OF RARE AND VALUABLE THEOlogical Books, for sale by STANFORD & SWORDS, 637 Broadway:

Sermons on the Public Means of Grace, the Feasts and Festivals, &c., by Rt. Rev. Theo. Dehon, Bishop of S. C.; 2 vols. 8vo.

Beveridge's Private Thoughts on Religion; 2 vols., London, 1728.

Twenty-Two Sermons, preached upon several occasions, by Wm. Wake, D.D., late Archbishop of Canterbury; 2 vols., London, 1737.

Gales Court of the Gentiles; 3 vols., Oxon, 1669; very rare and valuable.

The Confession of Faith, together with the Larger and Lesser Westminster Catechism; 1658.

Pious and Learned Annotations upon the Holy Bible, by that Godly and Famous Divine, Mr. John Diodati, late Minister of the Gospel in Geneva; 1651.

A Collection of Cases and other Discourses, lately written to Recover Dissenters to the Communion of the Church of England; Third Edition; London, 1718; 3 vols.

Grave's Lectures on the last Four Books of the Pentateuch; 2 vols.

The Saints Cordialls, delivered in sundry sermons at Graies Inne, and in the city of London. Whereunto is now added, The Saints Safety in Evil Times, by Richard Sibbs, D.D., late Master of Katherine Hall, in Cambridge, and Preacher at Graies Inne; 1 vol., 1637.

Sermons—Practical, Doctrinal, and Expository, by Rev. William Jones, late Minister of Nayland.

Rev. William Jones', of Nayland, Theological Works, in 6 vols; Rivington.

A few Copies of that rare and good book, by the Rev. John Scott—The Christian Life from its Beginning to its Consummation in Glory—with directions for Private Devotion, and Forms of Prayer fitted to the several states of Christians; 5 vols.

Sermons by William Van Mildret, D.D., Preacher of Lincon's Inn, now Bishop of Durham; 1831; 2 vols.

Sermons on Some of the Leading Principles of Christianity, by Philip Nichols, Shuttleworth, D.D., Rivington, Oxford.

Sermons on Various Occasions, by Charles Webb Le Bas, A.M., late fellow of Trinity College, Cambridge, &c., &c.; 2 vols.

ASTRONOGRAPHY, OR ASTRONOMICAL GEOGRAPHY, with the use of Globe, arranged either for simultaneous reading and study in classes, or for study in the common method. By Emma Wiliard, author of Wiliard s popular series of Histories.

The object of this work is to teach Astronomical Geography by the use of Artificial Globes. Teachers having Globes will find this book an invaluable aid.

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For sale by D. APPLETON & Co., and A. S. BARNES & Co., New York.

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EVANGELICAL KNOWLEDGE SOCIETY.—The Office and Depository of the Evangelical Knowledge Society is at No. 11 Bible House, Astor Place.

All orders for the Parish Visitor, Standard Bearer, and other publications of the Society, should be addressed to the Rev. H. Dyer, D.D., Corresponding Secretary. au5-1y

BISHOP POTTER'S PASTORAL LETTER.—So great has been the demand for the Pastoral Letter of the Provisional Bishop of the Diocese of New York, that a second edition has been issued, and is for sale at the DEPOSITORY, 637 Broadway.

Prices—Single copies, 8 cents; $6 per hundred, or, by mail, post paid, 12 copies for $1; 100 copies for $7.

Also, for sale at the Depository, a few copies remaining of the Rev. Dr. MCVICKAR'S SERMON at the opening of the late Diocesan Convention.

The Bishop of Montreal's Sermon at the Consecration of the Rt. Rev. Horatio Potter, D.D. Address orders to

jan 13-4t DANIEL DANA, JR., Agent, 637 Broadway, N. Y.

THE AMERICAN PICK (Fourth Volume, 1855.)—This illustrated weekly, published every Saturday, is about to commence its fourth year. It has become a favourite paper throughout the United States. Beside its designs by the first artists, it contains witty editorials of character, and will carry cheerfulness to the gloomiest fireside. Its variety renders it a favorite in every family.

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The subscripton price to the *Pick* is $1, cash in advance. Six copies for $5. Thirteen copies for $10. Letters must be addressed to JOSEPH A. SCOVILLE, Proprietor, No. 26 Ann street, New York.

Jan6 4t.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY Have just published

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m11-1y JOSEPH CAHN, 58 Dey street, New York.

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mar1-p JOHN HECKER, Proprietor.